

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 30

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No. 11

EDITORIAL

Christ Teaches His Deity



HERE are those who have assumed to themselves the title of "scholar"—a rank assumption, for they have mistaken a certain sort of loose intellectualism for scholarship—that seem to delight in asserting that Jesus nowhere teaches his own divinity or deity.

We have in John 7:24, according to both the Authorized and Revised versions, the words of Jesus that "if ye believe not," or "except ye believe," that "I am He ye shall die in your sins." The word "He" is in italics, showing thus that there is nothing in the original Greek of the New Testament to correspond with it. The word "He" should therefore not be in the English.

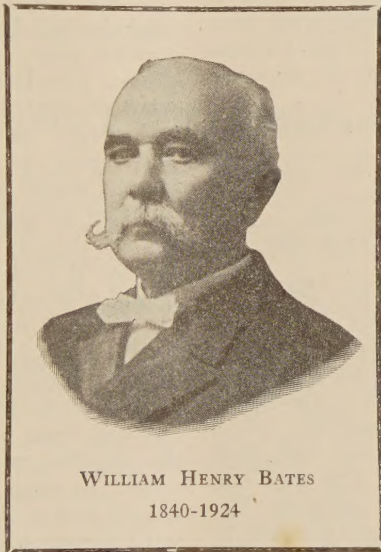
The fact as to his being was not in question, for he was there in his proper physical and mental person. The reference, therefore, must necessarily have been to his character.

Remembering the burning bush episode, and the reve-

lation of the Jehovistic Memorial Name in Exodus 3:14, "*I Am That I Am*. . . *I Am* hath sent me," we plainly have a direction as to the proper printing of the text in John: "If ye believe not that *I Am*, ye shall die in your sins." Surely here is a declaration of his Jehovistic personality. And who shall say anything valid against this interpretation? Here,

then, is an unequivocal declaration of his Jehovistic Person and Deity.

Still farther. We have in John's fifth chapter, an incident unmistakably bearing on the question of his deity. As a result of Jesus' talk with the Jews it is written "they sought the more to kill him" (16), and one reason was because he called God "his Father, making himself equal with God" (18). Jesus did not deny it. He and they both knew the meaning of language. Accordingly we have another unequivocal affirmation of his Deity, his equality with the Father. —W. H. B.



WILLIAM HENRY BATES

1840-1924



THE above editorial is the last one Dr. Bates sent us for the CHAMPION. It was written with his own hand when on his sick-bed, and plainly shows how labored was his effort. The interest of the CHAMPION always gave him great concern even to his very last days.

Through his thoughtfulness his family was asked to send us the accumulation of his manuscripts, for which we at one time expressed a desire, for such use as we wished to make of them for the CHAMPION. So there is awaiting the CHAMPION family a storehouse of good

things. We will make use of this treasure as we find space. Though dead he yet speaketh!

A few of his friends were away on vacations and we did not have their testimonies of love and appreciation in time to print them in the October number, and we will print them in this issue. We thank all these friends for the kind letters they sent us.

We made an effort to procure a late photograph from which to make an engraving for use in this issue but failed. We therefore will use one showing Dr. Bates as he was known to his friends about fifteen years ago.—F. J. B.

Address Delivered at Dr. Bates' Funeral

By William Anderson Phillips, D.D., at First Presbyterian Church,
Greeley, Colorado*



HUMAN life means tender teens, teachable twenties, tireless thirties, fiery forties, forcible fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God."

These words of a great preacher find a striking analogy, an appropriate description of our beloved Dr. Bates. It is difficult indeed for me to speak the praises of this "good man and great who has fallen this day in Israel,"—difficult because of our intimate and endearing relationships.

* For seventeen years ours has been the relationship of father and son. He called me "Sonny." I called him "Daddy." Could I consult my own wishes I would sit silently with the bereaved family and mingle my tears with theirs rather than attempt to speak fitting words of tribute, and praise, of my departed friend, Dr. Bates.

Like Tennyson, conscious of his inability to sing the praises of his departed dead, I am constrained to say:

"I cannot see the features right
When on the gloom I strive to paint
The face I know."

We would pay tribute to Dr. Bates the Counsellor. During my seminary days a wise professor said, "Young gentlemen, when you enter upon the pastorate choose for your most intimate friend some older man in the ministry to be your advisor and counsellor." As a young man I followed this advice and chose Dr. Bates to be my counsellor. Out of a rich and varied experience in the pastorate Dr. Bates was able to render to younger men in the ministry wholesome advice and wise counsel. Many were the hours we spent together in conference and prayer in the quiet of my study, thinking things through, planning how to organize and conduct the work so as to secure the largest possible results. God gives men wisdom as He gives them gold. His treasure house is not "the mint" but "the mine." So runs the Arab's proverb. Dr. Bates was wise in counsel because he knew the storehouse of wisdom and mined deeply for her hidden treasures.

We would pay tribute to Dr. Bates, the

*Dr. Phillips is pastor of St. John's Presbyterian Church, San Francisco, California.

Critic. His instincts were scholarly. His methods were thorough. His conclusions were logical. He put things to the acid test. Granted his premise he compelled you to admit his conclusions. How he loved his exegetical studies of the Bible. How he loved to delve into the deep and hidden things of God's Word. How he loved to bring forth things new and old from the inspired Word and put them in a new setting and clothe them with new garments. While we did not always agree in our interpretations, he being more conservative and I more progressive and liberal, we held many things in common and found mutual joy and helpfulness in our quest for the hidden treasures of God's Word.

We would pay tribute to Dr. Bates, the Churchman. He was a churchman after the manner born. He loved the Church of his choice. Her history, her doctrines, her policy, were all dear to him. He knew Church law and always insisted upon strict adherence to presbyterial law and order. In one of his humorous moods he said to me that he had been told that he should have another honorary degree conferred upon him, namely, D.S.C.—Doctor of Sick Churches. In his later years he had often ministered to churches that were in need of a wise counsellor and an able administrator. This service he rendered gladly, to sick churches and found great joy in their restoration to normal health and activity.

Then there was the extended ministry to the churches at large through his books, his songs, his magazine articles. His brain was always active, his hands were never idle, his spirit always buoyant. The last letter he dictated was to me requesting that I furnish him with certain data for another message. I answered in person but I was nine hours too late—my beloved "Daddy" had been translated from the Church Militant to the Church Triumphant.

The last years of his ministry find a beautiful analogy and comparison in the life of Victor Hugo. Hugo, you may recall, when he was old and gray, exclaimed, "Winter is on my head but eternal Spring is in my heart." You say the soul is only the result of bodily powers: why then is my spirit the more luminous as I approach the end? The nearer I approach the end, immortal symphonies I

hear of the worlds which invite me hither. When I come down to the grave I cannot say that I have finished my life's work. I can only say I have finished my day's work. My life's work is just rising above its foundation. I would see it mounting and mounting forever. The thirst of the finite proves infinity."

As we think of Dr. Bates' years of active toil we find them beautifully described in Longfellow's poem of "The Village Blacksmith"—

"Toiling, rejoicing, sorrowing,
Onward through life he goes,
Each morning sees some task begun,
Each evening sees its close."

Now he has finished his day's work and has entered the more fully upon his life's work, the work of perfecting Christ's body, the Church, his eternal joy will be to see his life's work "mounting and mounting forever."

We would pay a last tribute to Dr. Bates, the Christian. For him to live was Christ. To him Christ was all and in all. He knew Him in whom he had believed and was per-

sued that He was able to keep that which he had committed unto Him against that day. Calmly and joyfully he walked down through the Valley of the Shadow of Death with the Good Shepherd in Whom he had put his trust, singing triumphantly, "I will fear no evil for Thou art with me, Thy rod and Thy staff, they comfort me."

His home going was like the setting of some bright star and of it we can say with the poet,

"He died as sets the morning star
Which sinks not down behind the darkened West,
Nor rests obscured midst tempests of the skies
But melts away into the calm light of heaven."

Time fails me, words fail me, to adequately express and describe the virtues, the graces of his consecrated life, and like Tennyson I am constrained to say:

"But there is more than I can see
And what I see, I leave unsaid
Nor speak it,
Knowing death hath made itself
Beautiful with Thee."

William Henry Bates, D.D.



HE departure of Dr. Bates is a distinct loss and sadness not only to a wide circle of devoted friends, but to the loyalty and culture of the Presbyterian ministry and to the genuine devotion and high ideals of the Church of Christ.

My personal knowledge of him was limited to his recent residence in Washington, but I had already an appreciation of his character and work in our ministry. He identified himself with our presbytery, and very intimately with the church of which I was pastor, and became immediately a man of influence and honor, genuine, wise, and strong, whose experience was valuable, whose devotion was profound, whose service was ready and effective for Christ and His kingdom. He was one of our most useful presbyters, responsive to every call however remote or obscure, punctual, faithful and remarkably furnished in our church laws and usage, staunch and heroic in his Presbyterianism and persistently eager and active in all local evangelism of our own or other churches.

We became intimate and devoted friends. He was loved and honored in the New York Avenue Church, where he became a large and constant help and encouragement. The familiar impression is a mistaken one which

deprecates the presence of other ministers in one's congregation. I have had an unusual experience in that matter, having had at one time five ministers in regular Sabbath attendance. And in every instance throughout my four pastorates they have been kindly, appreciative, sympathetic, and loyal. They know what the work is and have a fellow-feeling for the man who tries it.

Dr. Bates was preeminently a brother in our work and worship, recognized the individuality and responsibility of the acting pastor, co-operative and accordant with the church life he found, anticipatory and responsive to any sudden need, and always seemed to know what not to say—a fine illustration of "holding up the hands" of the minister. He was a blessing to our church and presbytery.

He was a positive character. He knew what he believed and had no sympathy with the guesses and possibilities and compromises which today so often disturb and debilitate our evangelical faith. He was abreast of the times in scientific and philosophic thought and research, but he carried his Bible with him. It might be said of him that he belonged to the "old guard." If he did it was not because of tradition, but through intelligence and of conviction. He studied his Bible and kept up till the end his use of the original languages.

He was a keen exegete and often in casual conversation gave light from a new angle upon some old familiar texts. He brought every plausible theory of Modernism to the test of the Word of God. By that alone he would stand or fall. His was a vigorous orthodoxy. No "middle of the road" for him. He was an heroic fighter for he knew what he was fighting about.

He was a voluminous reader upon controverted questions in the church, insisted not upon hearsay evidence but the written statement of his adversary and then he drew a sharp sword. Sometimes he exchanged his sword for a bludgeon because his adversary had done the same thing, and he also handled that effectively.

In his recent articles as editor of the BIBLE CHAMPION, in multiplied articles in newspapers, magazines, and reviews, and in his scholarly and useful "Alleged Discrepancies of the Bible" he has given some of the most comprehensive and irrefutable arguments in the defense of our evangelical Christianity.

But his life work was not controversial. He magnified the pulpit as the first and commanding sphere of service, and in that pulpit the supreme themes were not only to be evangelical but evangelistic. He interpreted himself officially as both a teacher and an evangelist. And to this he consecrated versatility in classical and current literature as well as an unusual familiarity with theological studies, especially those of the Puritan divines.

He had also an enviable knowledge and ability as a musician—a gift and grace which should be cultivated more earnestly in our theological seminaries. He was an organist, a musical composer, a compiler of a hymn book, author of hymnological articles in musical journals, and his culture made notable his church services and gave good tone and richness to a life which was in manifold ways beautiful, strong, and helpful, and will long abide in many hearts a gracious memory and inspiration.—*Wallace Radcliffe, D.D., LL.D.*



HE biographical divisions and recorded incidents in the life of Doctor Bates furnish only a clew to the grand total of his personal, powerful impacts.

The dates of his birth, collegiate life, marriage relationship, family ties and ministerial charges are merely titles to the great chapters which constitute the book of

life in which he figured so vitally. I need not give the chronological arrangement of that history.

The photograph, however, is never the man. It may be wonderfully revealing, richly suggestive, but tantalizing, too, in its inability to release essential characteristic. That can only come with intimacy and with years; and even then the true witness of personality is intangible.

We are always so liable to emphasize the incidental feature and meanwhile forget the intrinsic purpose.

As pastor of the church which Doctor Bates attended in his later years, I can attest his unfailing devotion to the cardinal principles of Christian discipleship. His love of the Sanctuary often brought him to our worship services when his physical strength was inadequate, and when the preached word, as he knew, would not coincide with his sense of pulpit function and privilege.

Although his ministry and my own were of quite different tendency, and our thought processes anything but identic, there was a bond between us which was instinctive in our respective educations, our common Calvinistic heritage: loyalty to the Person and claims of our Lord Jesus.

Our friend was like a prophet of old in his fierce, uncompromising hostility to Sin and Satan; in his passionate devotion to the Book, and in his fidelity to the Commissions of the Church. He reminded me of my beloved father, whose stern reprisals against wrong, and against what he felt was misinterpretation of Scripture and Life, admitted of no modification.

These fine fibred, firm principled, God fearing men plumbed their lives in the reality of the presence of God, never evading the offense of the Cross; rather coveting it, almost priding in the martyr spirit.

This may have narrowed vision somewhat, made them inflexible and difficult to convince; but their stability, unyielding though it may have been, was perhaps greatly better than our easy temporizing, our emphasis on the agreeable, our willingness to come out flat-footed and take our stand on the side of the great Verities.

We play to expediency so much, yield to persuasion too readily, and are not willing to think a thing hard enough, to think it through.

It is hard to estimate the value to a city or a parish, of the moral values vested in so upright a life, and in a spirit which so fear-

essly held the standards aloft.

I remember in a ministers' meeting, when Doctor Bates, in a very able paper, defended an interpretation of a particular Scripture to which some took exception, that in trying playfully to extenuate his terse biting phraseology, I said: "The doctor's bark is worse than his bite." And immediately he came back, his eyes twinkling with merriment. "No, I don't want to bite, but if they trespass on these premises, (meaning the Book) I'll bark."

That stalwart fidelity to conviction, and fine stolidity of opinion, cannot be dispensed with in the church or the government, without bringing irreparable injury to moral life.

It grieved Doctor Bates to see thoughtless pilgrims intruding into the holy of holies with heavily shod feet; to feel that the sense of sanctuary was escaping us; to see life valued on the mercenary basis; to hear people pooh-poohing old-fashioned virtues and relinquishing fundamental honesties.

His unwavering faith that the Bible contained all essential truth, that therein God had made known His Will, and that if men shaped conduct and moulded life by its blessed commendations, the way would be clear and the end thereof be peace, that faith dominated his faculties, permeated his impulses and distinguished his activities.

Jesus was King of kings and Lord of lords to him. He believed that they who see Christ's face, and hear His words, and feel the pressure of His power, rise to labor in His cause, and to do His bidding.

I shall never forget the help he afforded me by many intimate touches: the mention of one will be indicative of many. As many who read this have long known, the doctor suffered with insomnia. He told me that it was his habit on Saturday nights in the long watches of it, to go over the route of his ministry, praying for the churches in which he had served, asking God's blessing on the present incumbents, and on their labors of the morrow, but always beginning with his own pastor.

It gave me courage and strength each Lord's Day to be aware of that, and when I saw him being seated in his accustomed place, the recollection of that kindly admission came over me with a new sense of power and comfort.

I am glad to have known Doctor Bates, to have realized his intellectual integrity, his passionate zeal for and loyalty to, the supernatural claims of the Truth as it is in Christ

Jesus.—*W. S. Dando, D.D., pastor First Presbyterian Church, Greeley, Colorado.*



THE thing I most admired in Dr. Bates was his readiness to contend for the truth and his courteous efficiency. There is no lack of orthodox pacifists in the religious world to-day; but when the devil is going about like a roaring lion seeking whom he may devour, one brave boy with a gun is worth ten generals asleep in their tents. Dr. Bates was never found in pajamas when an armored foe was abroad. At such times the Lord himself is "a man of war." An incident related by Dr. Kuyper of the Netherlands in one of his lectures illustrates the importance of aggressive courage in the face of danger, even at the risk of alienating one's friends.

"It was in the time of the French Revolution. Edmund Burke had attacked it in an able pamphlet, entitled, 'Reflections on the French Revolution.' This pamphlet quickly attained an immense circulation. In it Burke set forth the infernal origin of the movement, and, seizing the monster by the horns, he flung it down upon the rock of the divine Word and ordinances. Now, on the sixth day of May of that year, Charles J. Fox, a bosom friend of Burke, arose from the ministerial benches in the House of Commons, and proceeded emphatically to plead in favor of said revolution. In reply, Burke did not hesitate at once and openly to break with Fox; and although the latter burst out in tears, and besought his friend not to sunder the ties which had bound them for thirty years, Burke remained immovable, inexorable. Since principles were involved, he would not listen to accommodation. He said: 'I know the value of my line of conduct; I have indeed made a great sacrifice; I have done my duty.'"

I pay tribute to Dr. Bates for his ability in controversy for the faith. We shall miss the flashing of his swift sword. But the conflict will go on. His place left vacant in the ranks will be filled by some other. The sword that now hangs on the wall of the heavenly Zion will be replaced by other swords now being drawn from their scabbards—and the Cause will win.

"For right is right, since God is God,
And right the day *must* win:
To doubt would be disloyalty,
To falter would be sin."

—*David James Burrell, D.D., LL.D.*



WITH Dr. Bates I first became acquainted when, a boy just out of college, I was passing through spiritual doubt and perplexity as to the sphere of future work. During some walks with him over picturesque hills in western New York, his riper experience and consecrated judgment helped me much. And led me a little later to seek Princeton Seminary. The attachment thus begun continued with unbroken cordiality throughout all our subsequent activities. And has always been to me a source of satisfaction and advantage.

The soundness of his theology was forever manifest. His faith seemed to be unclouded. Amid the varying tides of scepticism and speculation he stood solidly upon the Rock.

In his preaching he showed the results of a fine rhetorical training under Dr. Anson P. Upson of Hamilton College. Both in thought and style there seemed to be uniform maturity and finish. As a speaker he was self-possessed, clear, attractive.

His lectures on the English hymn-writers and their songs were exceeding'y interesting. They displayed in an admirable way his hon-

est study and nice discrimination. He was an accomplished musician, presiding at the organ with fine skill. And the value of this art to himself and others was forever recognized.

He had wide knowledge of human life in its many aspects. Entered with very full comprehension into the varied experiences of parish.

In controversy he was able, but courteous, fair, and good-natured. His spirit calculated to win rather than estrange opponents.

In the entire character of the man there was balance and equipoise. He was level-headed, calmly judicious. With good sense, sweet feeling, pleasant manners, every way sound.

A true-hearted, faithful, loyal soul. A good friend as one could desire. My life here has been happier and richer through that beloved brother. While the life to come seems more beautiful and inviting, because in it I shall again find him.

"Eternal form shall still divide

Eternal soul from all beside.

And I shall know him when we meet.

And I shall know him when we meet."

—Horace E. Stanton, D.D.

Eohippus Again



NOT all the king's horses nor all the king's men can save from rout the hypothesis of the evolution of the horse. It is one of the chief arguments brought forward, and seems to be regarded by many as an absolute proof of evolution. In view of other objections that have been set forth against it from time to time in this magazine, we need not to amplify here.

Drs. Matthew and Chubb, in their brochure, "The Evolution of the Horse" (pp. 14 and 15), tell us that the earliest known ancestors of the horse were "not larger than the domestic cat," and that they had "four complete toes on each fore foot and three on each hind foot." This creature is known as *Eohippus*. The fossils come "from the Lower Eocene of Wyoming and New Mexico."

Another high authority is Vernon Kellogg, who, in his recent book (1924), "Evolution: The Way of Man," has this to say (p. 75): "The *Eohippus*, the earliest of these, found in the oldest Tertiary rocks (Lower Eocene epoch), was a little larger than a fox, and its fore feet had four hoofed toes, with the

rudiment of a fifth, while the hind feet had three toes."

Let us tarry with *Eohippus* for a little while. In other writings we have dealt with his successors, *Orohippus*, *Mesohippus*, *Protophippus*, etc. Observe that Matthew and Chubb say that *Eohippus* was "not larger than the domestic cat," whereas Kellogg says that he was "a little larger than a fox." Which of these scientists is correct? Compare the size of a fox with that of the Tom cat.

So *Eohippus*, to begin with, had a good supply of toes. The prime question is: How are you going to account for the evolution of so well-equipped an animal away back there in the Lower Eocene epoch? How came he to have four toes on each front foot and three on each hind foot? He was certainly quite a complex animal. It would seem that so many toes would involve a good deal of previous evolution. However, a guess is made by the scientists that *Eohippus* had an ancestor—called by the mellifluous name of *Hyracotherium*—which was still better supplied with toes, because *Eohippus* has some "splints of the first and fifth digits," which are supposed

to be *vestiges* of a five-toed predecessor. But how came this antique ancestor to have so large a supply of toes? Did he have an ancestor with six toes? In some way evolution must give a solution of this problem: Whence and how did the well-developed progenitor of the modern horse come into being? The four and five toes must in some way be accounted for. Might this have been the line of progress? In remote times there was an ancestor which had only one toe on each foot; then this toe evolved into two, three, four and five toes, respectively; then evolution took a reverse turn; having evolved five toes, it began a back-track development toward only one toe? Which case was evolution and which devolution?

But we must still ply the scientist with questions, for we want to know. If *Eohippus* could walk comfortably on his feet as they were, why did he have to make any change? What advantage would there have been in reducing the number of his toes? Again, if walking on the flat of his foot was his natural mode of locomotion, why would he begin to walk on the tips of his toes, which would have been a painful way of walking? Or if one animal was bent on walking on the tips of his toes, why would all his offspring continue the laborious process for a million years? Do we see animals performing such exploits today? Since historic time began, do we know of a single animal species that has lost one tiny toe?

If *Eohippus*, as Dr. Kellogg says, had "hoofed toes," four on each fore foot and three on each hind foot, it must have been natural for him to walk on those hoofs. Then what could have caused any change? Why would the toes have had any tendency to grow together? Was not the animal in accord with his environment? If not, why not? If locomotion on his hoofed toes was not normal for the creature, what made evolution produce him in an unfit environment? It would seem it should have made him a one-hoofed animal in the first place.

But queries multiply. Was not a creature with three and four toes on one foot a higher development than a creature with only one solid toe? Would not a number of toes, cleanly parted, be harder to evolve than only one toe or a solid hoof? Why did evolution take so roundabout a way? And then, if an animal kept walking and running on his cleft toes, how could they ever grow together? They would surely be constantly pressing apart. The sheep and the cow divide the hoof, and

have done so from time immemorial. Their hoofs show no proclivity for growing into one solid hoof. Why is it that only along one line—the *Equus* family—has the tendency to produce a solid hoof developed? It is all a mystery.

However, we must be fair. Most of the evolutionists do not think that the digits of the horse's ancestors became consolidated into a hoof. Some of the toes were sluffed off through disuse, while the middle toe, which had to perform the chief duty, became enlarged into a broad and solid hoof. Well, let us consider that proposition. We must use our imagination a little. Suppose that *Eohippus* had four hoofed toes on each fore foot. He must have walked on all four of them or they never would have been evolved into useful hoofs. But if he walked on all four, none of them could have begun to shrink. As long as they were in use, they would have remained intact, according to the law of evolution itself as held by its patrons. Just think it through.

Or suppose some of the toes were shorter at the start than the rest: how did they become shorter? What could have led evolution to abridge them? Would not that shortening have made the animal walk unsteadily? Or if not that, as the shorter toes were evidently needed to balance the animal when his weight pressed down rather hard on the middle toes, the shorter toes would still have been needed for that purpose, and therefore evolution would require that they remain short toes. Had they become shorter and shorter, the process would have certainly been a handicap to the animal. It is not probable, either, from what we know of nature's processes, that the middle toes would have increased through use, for all animals today use some parts of their structure more than others, but those parts do not show a tendency to develop into large dimensions, while the less used parts disappear. We have no scientific right to say that nature's processes were different millions of years ago—when no one could observe them—from what they are today when men can observe them. Note the small "false hoofs" hanging behind the fetlock joints of most split-hoofed animals: they are called "non-functional," and yet they show no disposition to disappear. Why should ever the non-functional toes of *Eohippus*, if he had any, have gradually melted away?

There are more enigmas. The fossils of *Hyracotherium*, the so-styled first member of the horse series, were found in the London Clay in England, while those of *Eohippus*

were found in Wyoming and New Mexico in the United States? How can the scientists know, then, that *H.* was the ancestor of *E.*? Then, too, *Eohippus* lived something like a million years before *Orohippus*, the next in the equine line. Is it not rather difficult to trace an animal's genealogy through a million years, especially if both animals lived several million years ago?

But the ancestors of the horse "changed with changing conditions." So say Matthew and Chubb (p. 32). This assertion simply creates more difficulties. For the camels, deer, giraffes, bison and swine must have passed

through similar changing conditions, but they did not acquire the solid hoof. To this day all of them persistently hold on to the cloven-hoof. It seems as if the solidified hoof might be an advantage to these animals as well as to the horses.

Reverting for a moment to the primary question, one cannot help wondering why *Eohippus* evolved so many digits to begin with, and then had to go to so much trouble and consume so many millions of years in getting rid of all of them except the middle one. Evolution seems to act in an odd and unaccountable way.—*L. S. K.*

More Lack of Logic



AN interesting leaflet with the title, "Evolution and Christianity," has been sent to us by its author, Dr. Collier Cobb, who is a professor of science in the University of North Carolina. It may be in place to say that we met Dr. Cobb last spring at the roundtable conference at Reynolda, N. C., and heard him speak at considerable length in favor of evolution. Let us note a few things in his leaflet.

This is the opening clause: "Science is organized and accurate knowledge."

To this we agree. Now, in order that evolution may be put on the plane of "accurate" knowledge, let us have an instance, clear and unmistakable, of life evolving from non-life. Or if evolution begins with the primordial cell, and the evolutionist does not want to go further back, let us have just one irrefutable instance of the merging of one species into another by natural processes. Come! let us be "accurate." We want empiricism, not mere inference; above all, not mere speculation.

Our contender says further of science: "Its range has no limits; it is equally necessary to the understanding of the natural and of the 'supernatural.' The chief reason for separating theology from a study of the realm of nature is that authorities are greatly divided as to the right means of studying the former science, while every one is agreed as to the right method of studying nature."

This statement proves that the author has not studied theology in a technical and thorough way. All informed people are agreed as to the right method of studying theology. It is the empirical method. Theology, if true to its name and aim, is an investigation of all the data relating to God and His works. An

examination of nature and of the facts and processes of the human mind lead to the science of Natural Theology. It is the inductive method, not the deductive—*a posteriori*, not *a priori*. An examination of the data of the Holy Scriptures, of Christian experience and of the influence of Christianity, in addition to the facts of nature and natural reason forms the basis and groundwork of Christian Theology. Here again the method pursued is the Baconian method. Dr. Cobb is therefore in error when he holds that the method of theological science is not agreed upon.

He intimates that science is necessary to the proper understanding of the natural and the "supernatural." He puts the latter term in quotation-marks. Why? But he is correct. Science is all-sided and all-inclusive; there is no realm which it does not investigate. Dr. Cobb says that a scientist usually avoids any discussion of the relation of nature to the Creator. (He means *physical* science.) This is done to avoid controversy.

In view of the tremendous controversy into which the evolutionists have thrown the whole world, this statement does not seem to be "accurate." You seldom pick up a book on evolution nowadays but that it has a good deal to say about theological questions. But if physical science avoids the discussion of "the great First Cause," theological science is broader; it does not refuse to examine the natural cosmos nor the findings of true science regarding it, but tries to obtain all the facts, in order to know more about God and His relation to it. Theology cannot afford to ignore any science, on whatever plane it may work. We have just read and re-read Dr. E. B. Wilson's late book, "The Physical Basis of Life," a profound book on biology. It has

a tremendous bearing on theology. In spite of the author's evident materialistic tendencies, his divulgements lead the thorough-going and reverent thinker into the presence of a marvelous intelligence as the only adequate cause of organic facts and processes.

Our author practically deletes miracles. If what are called miracles ever occurred, then nature's laws must be so amplified as to include them, he avers. Thus all the Biblical miracles are simply reduced to natural occurrences, only somebody in the olden time understood more about the latent and mysterious forces of nature than we do today with all our boasted and "accurate" scientific knowledge. Either that, or the miracles never took place. But if you eliminate the supernatural from the Bible, what have you left? Why did Christ appeal to His divine works to attest His divine character? Why did the apostles appeal to His miracles, and especially to His resurrection? If Christ understood certain recondite laws of nature that no one understands today, then Christ must Himself have been a miracle. He cured all manner of otherwise incurable diseases. Did He know more about pathology and therapeutics than all the learned physicians of today? If we admit that Christ was a supernatural person, we might as well admit that He performed supernatural works.

The modern airplane is brought forward with the claim that at one time its flight through the air would have been looked upon as a "miracle." Yes, it might have been so regarded if it had been suddenly exhibited before uninformed people. But that would not have made it a miracle. Its performances are not miraculous. All of them are explainable according to natural law manipulated by human genius.

But the attempted illustration is no parallel. How will it help to explain our Lord's miracles? For example, ten lepers were suddenly healed by a mere word of command from the lips of Jesus. How can such a marvel be explained by means of natural law? Christ raised Lazarus from the dead. He also raised the daughter of Jairus. Finally He Himself rose from the dead, and soon after ascended bodily in the air, until a cloud received Him out of sight. Can such wonders be explained by natural law? Is it according to natural law that a dead body should be revived?

Here is a frank statement: "The record of Christ's miracles reveals to us 'wonderful' works, because they could only have been the result of knowledge that infinitely transcends

our present human powers; and with these miracles evolution has nothing whatever to do."

Still, that is mere assertion, and an evasion of evolution's difficulty. Besides, it is illogical. In the next sentence Dr. Cobb says, "Evolution is confined to the mechanism of nature, and is but the means by which the Creator works." But Christ performed many miracles in the natural realm. Now, if evolution has nothing to do with His miracles, how can evolution be "the means by which the Creator works?" Such faulty methods of reasoning do much harm to both science and religion, because they blur the truth.

Again, if Christ's knowledge "infinitely transcends" our present knowledge, He must have been indeed the miracle of miracles. He must also have known "infinitely" more than our scientists know today about the origin of mankind. Yet He did *not* endorse the doctrine of man's descent from the brutes; but, on the contrary, He *did* endorse the Genetical account of man's creation (see Matt. 19:3-9; Mark 10:2-9; cf. Gen. 1:26, 27; 2:23, 24). Therefore they (the evolutionists) must be wrong, and He must be right.

Again we are told: "Now the Christian religion is concerned, not with the mechanism of nature, but with our relation to God the Father Almighty and to our Elder Brother, His Son, our Lord and Saviour Jesus Christ."

We are glad for this clear acknowledgment of God and Christ. However, it is a mistake to fence off the Christian religion from all man's relations to nature. The God of the Bible is also the God of the natural realm; He is not merely the God of the spiritual realm. Hence Christian people are intensely interested in the "mechanism of nature." They cannot accept any teaching that makes nature a mere machine or that makes it act otherwise than the Bible clearly inculcates. No logical mind can hold one doctrine scientifically and a contrary doctrine religiously. A mind thus divided against itself cannot stand. Christianity is all-comprehensive; it has to do with both the natural and the spiritual realms.

As is ever the case—we do not know an exception—our evolutionist discloses his rationalistic method of dealing with the Bible. He says: "Are we going to substitute belief in a mechanically inerrant collection of books for faith in God? The Bible is not a single book: it is an entire library of Hebrew and early Christian literature." Then he casts doubt on the virgin birth of Christ *a la* Fosdick, of whom his statement is an echo.

This is the rationalistic attitude toward the Bible. We reply that we are not going to substitute belief in a book for faith in God. We accept *both* the Bible *and* God. The one reveals the other. It is the God of the Bible in whom we put our trust. Without the Bible we would not know much about God; without the Bible we would know nothing of Jesus Christ and the divine plan of redeeming grace. The Bible is our divinely given Source Book regarding God's relation to mankind and to the natural cosmos. If the Biblical revelation is not inerrant, we cannot be sure that the God whom we trust and worship is the true and living God.

The address which we are reviewing was originally delivered in Tokio, Japan, before the Young Men's Christian Association of Waseda University. We are wondering about its effect on the missionary enterprise. After quoting Heb. 1: 1, 2, the author says: "May He (God) not have spoken to us at one time by the Buddha before the coming of His Son? May He not even in our own time speak to us through great and good men? Who knows?"

Such questions, with an affirmative answer always implied, are extremely insidious. They are meant covertly to convey the impression

that the prophets and apostles were not the only ones who were divinely inspired, but that others were and are equally inspired; also that, just as we cannot claim infallible inspiration for any "great and good men" today, so we have no right to attribute infallible inspiration to the writers of the Bible. The trouble with these rationalists is, they suggest so much that they do not say; but if all that they seem to imply is true, we believe that it will have a deadening effect on the progress of mission work. People will naturally think that, if God spoke through the Buddha as He did through the apostles and prophets, and if evolution is ever moving people onward and upward, why need we exert ourselves so strenuously to carry the Bible to the heathen? Let the evolutionists and rationalists take careful note of the tremendous responsibility they are taking upon their shoulders.

That there are vestiges of truth in many of the pagan religions no one need be so foolish as to deny, nor that "God hath not left Himself without a witness in any nation." But that is the antipodes apart from saying that such adumbrations of truth are to be placed on the same plane as the infallible and direct revelation which God has given to the world through His inspired prophets and apostles.—*L. S. K.*

Down and Out



AM not a Darwinian; but I pay tribute to the memory of Charles Darwin as the greatest investigator of modern times in the province of physical science.

The theory which properly bears his name rests on the following facts: *First*, Heredity; that is, like begets like; or, to use the Scriptural phrase, "Each yieldeth seed after its kind." *Second*, Variation; which means that no two offspring of the same forebears are precisely alike. *Third*, Overproduction; that is, more children are born than can possibly live. If all seeds were to germinate, if all spawn of fish were to reach maturity, the earth and the seas could not contain them. *Fourth*, Natural Selection; that is, plants and animals segregate according to their environment. *Fifth*, Survival of the Fittest; that is, in the struggle for life the individuals that are best adjusted to their environment crowd out all competitors and vindicate their right to live.

To the facts thus formulated I, for one,

take no exception. It is only when Darwin and his followers proceed to draw unwarrantable inferences and conclusions that I venture to part company with them. The Survival of the Fittest, which is the crucial postulate of Darwinism, is a law that prevails throughout all animate nature, including all nations and the children of men. As a fact, it is beyond dispute because it rests upon a tremendous array of other indisputable facts.

The law, however, is unmoral in the necessity of the case. Physical Science takes no cognizance of ethics. Its line of circumscription is drawn around the physical world as we find it. In that world, when left to itself, the fittest do survive; they survive because, all things considered, they are the strongest. The unfit may be the best and noblest; but they cannot survive because the environment is against them.

And what is the outcome? Can one gather grapes of thorns? The triumph of the strongest means ultimately a world not of saints but of Anakim; not of innocents but of He-

ods; not of Huguenots but of Medicis. It means not a commonwealth in which the people rule in the interest of the common weal, but a sovereignty in which the Autocrat forces his way to the top. If this is the "Consummation so devoutly to be wished" then, obviously, the way to hasten it is to suffer the poor to starve and weaklings to die.

I. This law of the Survival of the Fittest may be seen in operation in every province of *Physical Life*.

There is War in the Fields, war between the wheat and the thistle. And the fittest must win. Plant a grain of wheat and a thistle-seed side by side and your thistle will always kill its competitor, because it is best suited to the environment which nature provides for it. The law says, Each for himself and success to the strongest. If you leave that law to itself what have you? A garden? Never! A jungle, a wilderness.

It was for this reason that God required Adam to dress Eden and keep it. What he said was practically this: "If the ground be left to the law of nature it will bring forth thorns and briars. Till it, therefore, if thou wouldst eat bread. It is for thee, therefore, to reverse the law of nature; to see that, by thy tillage, the wheat which is the unfittest shall kill the thistle and give thee bread to eat."

There is War in the Forests; war between the wolf and the sheep. They are natural enemies, and the wolf has the advantage of the environment. The depravity of nature, if left to itself, means wolves everywhere and no sheep. If there were no intervention from any quarter the world would be one vast Africa.

What shall be done? Call in your shepherd and bid him save the unfittest. The prevailing law must be supplanted by its opposite, else the world will become a howling wilderness. Help the unfittest and you make the waste places to blossom as the rose. Help the unfittest, and the strongest will flee to their coverts while the pastures will be full of grazing flocks and herds. This means civilization. The reign of the howling pack must give way to the reign of the bleating flock if we are ever to have the Golden Age.

II. The same conditions are seen on the higher levels of *Social Life*.

We have here the same factors in the problem: Heredity, Variation, Over-production, Natural Selection and the conflict which results in the Survival of the Fittest.

The pages of history are a continuous record of War among the Nations. And in this competition the strongest has always vindicated its natural right to live. As Napoleon said, "Victory goes with the heaviest battalions." Is not our own national policy a recognition of that fact? What are standing armies and navies for? The war goes bravely on; and we must adjust ourselves to the bloody environment if we would perpetuate our national life.

So runs the interpretation of Daniel's vision: "I saw; and behold, the winds of heaven strove upon the sea; and four great beasts came up, diverse one from another. The first was like a lion." This was the Babylonian Empire, and it vanished at the coming of a stronger. "And I saw a second beast, like to a bear, crushing the bones of a carcass between its teeth." This was the Medo-Persian Empire, and it also vanished at the coming of a stronger. "And I behe'd, and lo, a third beast, like to a leopard; and it had four heads, and dominion was given unto it." This was the kingdom of Greece under Alexander the Great; and it also passed at the coming of a stronger. "And I saw and behold, a fourth beast, strong and terrible and it had iron teeth with which it devoured and brake in pieces, and it stamped the residue with its feet." This nondescript beast was Rome, the king-brute among the nations, whose very name meant power. Rome conquered the world. The fittest survived. Every other passed under its yoke. So it has been from the beginning; and so it will be until the law of the Survival of the Fittest is reversed. The brute must conquer until the unfittest is rescued from its ravenous jaws.

The same condition holds in every Community. In every city and hamlet the struggle goes on between the strongest and the best. Stand by and let them fight it out and you will always have Paris and "The Terror." The environment favors the mob. It is so in New York. The vicious element wins invariably unless there is organized effort to prevent it. The saloon and the gambling den, graft and lawlessness forge to the front. The survival of the fittest means a city wide open with the lid off.

What is to be done, then? The law must be reversed since virtue is handicapped by it. All good people to the rescue! Call in your police; call in your Churches; call in your Reform Societies. There must be intervention. The strong and brutal and maleficent

must be beaten down in the interest of civilization. The best, must be enabled to live.

And you will observe the same conditions in the Market-place. The abuses which prevail in our industrial life are directly in pursuance of the law in question. On the one hand we have trusts and combines of capital, of such a character that, in the necessity of the case, the small operator, having no proper adjustment to his environment, is inevitably driven to the wall. And, on the other hand, we have labor trusts, called "Unions," in which skill and industry, being unable to cope with their environment, are brought down to the level of the bungler and the eight-hour man. The unfittest is forced to contribute to ignorance and indolence. The fittest must live at all hazards. The capitalist says it; the "walking-delegate" says it; the Law of Nature says it.

What is the remedy?

"Socialism?" Certainly. But there are two kinds of Socialism. One is secular socialism, which has for its watchword, "Level down!" It shouts, "Down with the man of wealth, for property is robbery! Down with the aristocracy! Down with the power that be!" It is obvious that if this sort of socialism were to prevail, the second state of Society would be worse than the first. But there is another sort, known as Christian Socialism, whose watchword is "Level up!" It addresses itself to the relief of the unfittest. It does not propose to leave the feeble to their fate in order that the strongest may survive and bring in the Iron Age. It goes out into the highways and hedges and lends a hand. It aims to put paupers in the way of earning a livelihood, to strengthen the weak, befriend the friendless and save Society by so bettering the environment that its unfittest may survive. This Socialism is properly called after the name of Christ, because the mind that was in Christ Jesus is in it.

At the beginning of his ministry He entered the synagogue at His old home in Nazareth, and announced His purpose in these words: "The Spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." In other words, he came to be a Reformer. They said of him that he turned the world upside down. He did; and he intended to. His

plan was to reverse the natural law by introducing the survival of the unfittest. That was turning things upside down; but it was also turning them right side up. For when the poor are cared for, when cripples are healed, when tramps are set at work, and non-producers are made to contribute to the common good, when drabs and drunkards are restored to virtue and self-respect, when the lower classes are leveled up, we shall have the Golden Age.

III. The operation of the natural law observed also in *Individual Life*.

For man is a microcosm; a world of himself. And in that world of individual life conflict is ever going on.

Paul says thus of it: "There is a war in my members; so that the good that I would I do not, and the evil that I would not, that I do." In other words, the good is handicapped and the evil wins out.

The parties to this conflict are our two natures. For man is a complex being, having in him something divine and something satanic; and his worse nature is, unfortunately best adapted to his present environment. The law of the survival of the fittest, therefore, is simply the natural law of depravity; and every man who has tried unaided to give his better nature a chance knows it. He has been fighting against fearful odds. The world, the flesh and the devil have been against him. Custom is against him. His environment is against him. He is like Lot in Sodom, whose "righteous soul was vexed" to no effect. Sin in a man responds to sin around him. Left to himself his better nature is bound to surrender. Send an Indian to school at Carlisle and let him return with a diploma to his tribal reservation and he is pretty certain to go back to blanket life. The rule of nature is not the Ascent of Man, but the Descent of Man.

Well then, there must be intervention. "Help" is the cry. But where shall help come from? Is there an eye to pity? Is there an arm to save?

Yes, Christ is here! To this end he descended into this world of ours. For this purpose he assumed our flesh; that he might be able to be touched with a feeling of our infirmities. His supreme desire was to seek and save. Let the unfittest take courage! Let the besieged in Lucknow have hope! Omnipotence draws near. He comes to be "the Friend of publicans and sinners." He comes to substitute for the Law of Nature the Law of

Grace, by which one who has high aspirations can get the better of his environment and make himself a man.

It is recorded of Christ that he went down to Bethesda—the nearest approach to a hospital in those days—and found there “a multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.” It was a place provided for the unfit, for such as were no longer of use in the world, and among them was “a certain man who had been a cripple thirty and eight years.” To him Jesus said, “Wilt thou be made whole?” He answered, “Sir, I have no man when the water is troubled to put me into the pool; but while I am coming another steppeth down before me.” No chance there for the unfit! The fittest alone survive. And Jesus saith unto him, “Arise, take up thy bed and walk!” This is the mind that was in Christ. Lend a hand! Help the weaker who, in the competition of life, goes down before the stronger!

Paul, being in the thick of it and realizing his handicap, cried, “O, wretched man that I am, who shall deliver me from the body of this death?” A grapple between the flesh and the spirit was going on and the spirit was weak. But the hand of the mighty Helper was extended to him, and victory was made possible. “I thank God,” he cried, “through Jesus Christ my Lord!”

As for the man who has been thus delivered and set upon his feet, what becomes of him? He is straightway enlisted and put into commission as one of Christ's socialists. “Go, Evangelize!” is the Master's word. It is the good-news that the unfittest may survive! That the halt and withered and helpless are henceforth to have a chance! This is the new Law: as Jesus said, “A new commandment give I unto you, that ye love one another as I have loved you.”

Lend a hand, therefore! Go out into the highways and hedges, up into the attics and down into the basements where the unfittest struggle and die. Tell them that God has a place for them in his Kingdom of faith and service. This is the Golden Rule which is destined to bring in the Golden Age.

The unfittest thing that has ever been seen in this world of ours was Christ himself. He was always at odds with his environment. He was in the world, but not of it. The one thing which would have fitted him to his environment, namely, sin, was totally lacking. He was “without sin”: wherefore the world was against him. Because he was “unfit,” the fittest laid hands on him and crucified him.

But not until he had accomplished his great purpose! Not until, by his teaching and example, he had formulated the Golden Rule. Not until he had set in operation forces which were destined to reverse the old order and bring about the restitution of all things. He died under the Law of Nature; that he might introduce the Law of Grace.

And the heaven is in the lump. The world is growing better every day. The drift of the nations, under the influence of the Gospel, is not toward the Temple of Janus but toward the Temple of God. Men are beginning to see that brotherhood is better than strife, that Christ was right in befriending the unfittest, and that the Church fulfills its mission only as it follows in his steps.

The vision of Daniel, to which reference has been made, closes with the downfall of brute force and the triumph of goodness: “I beheld till the thrones were cast down—and the dominion of the beasts was taken away. And behold, one like unto the Son of Man came with the clouds of heaven and there was given unto him dominion and glory and a Kingdom, that all people and nations and languages should serve him.”

Our part as Christians in the work is indicated in these words: “When the Son of Man shall come in his glory and all the angels with him, then shall he sit on the throne of his glory and before him shall all the nations be gathered; and he shall separate them one from another. Then shall he say unto them on his right hand, ‘Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world; for I was hungry and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me.’ Then shall the righteous answer him, saying, ‘Lord, when saw we thee hungry and fed thee, or athirst and gave thee drink? And when saw we thee a stranger and took thee in, or naked and clothed thee? And when saw we thee sick or in prison and came unto thee?’ And the King shall answer and say unto them, ‘Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me.’”
—D. J. B.

* * *

“Let the world progress as much as it likes; let all branches of human research develop to the very utmost, nothing will take the place of the Bible.—*Goethe*.

The Husbandman



OUR Saviour's life on earth was spent among a rural people, and he uses the life of the farmer or husbandman as one of his chief means to bring down his great truths of the kingdom of God to the capacity of mankind. Out of a group of eight parables, four of them deal with the life of the husbandman, and the study of his characteristics and occupation affords great assistance in understanding the life of those who are heirs of the kingdom of God. Let us note them:

First, *the responsibility of the husbandman.* This consists in selecting his seed. If he uses bad seed, his labors will be a complete failure. The selection of seed is first in order of procedure and first in importance. There are three things to be observed in the selection of seed for the soil of the human heart.

Some seeds will not grow: they have no vitality. Their use means great defeat and disappointment at the end of the season; the end of life. Much of the things taught in our whole life, in daily association, in school, in college, yes and in the Bible-school and pulpit, will produce nothing. They are lifeless and waste time and bring disappointment. Much of the philosophies are lifeless: they change with the age, and their fruits wither away. When philosophy develops into fact, it becomes science, and then it becomes real.

Other seed will grow and produce good or evil, and careful selection must be made, or sorrow and shame will be the crop. The seeds of lust, indulgence, greed, hate or disobedience to God's law bring only evil. The seeds of faith, obedience and the knowledge of God and his will will bring forth good fruit. Some seeds produce results only for the life that now is, and their results, while good, perish with the using. Natural science deals only with this life that now is; if one sows only this seed, his fruits perish when this life ends. The seed mentioned in Christ's parables is the Word of God. This brings forth good fruit both in the life that now is and in the life that is to come.

The mere philosophy of the present world has made a great show, but accomplished little. The philosophy of the human mind in the form of psychology is much emphasized today. In some quarters, it has become arrogant, claiming great power and superiority. But Dr. James, who was probably the greatest psychologist produced in America, did not hesitate to say that he had spent his life in a

study which had contributed little or nothing to the human race. While philosophy contributes but little to the life that now is, it contributes nothing to the knowledge of the supernatural or the life to come.

Here is the great weakness and wrong of rationalism. It opposes the revelation of God, which is the only Source of the knowledge of God and the hope of the eternal, yet it does not now, and never has, contributed a single fact. As to the knowledge of God or of heavenly things, rationalism in all ages and at its highest development has left mankind without God and without hope. Those who sow only natural science may reap a harvest of good things for the life that now is, but as to God and immortality they have nothing. Those who sow the Word of God revealed from heaven will reap godliness, which is profitable both for the life that now is and that which is to come.

Every Christian is required to be a spiritual husbandman. He is required to sow the Word of God. If he sow sparingly, he will reap sparingly. If he sow abundantly, he will reap abundantly, for God has so promised and he is faithful.

In the second place, note the *allies* of the husbandman. Our Lord said that after the husbandman had sown his seed, he slept; and the seed sprang up. He knew not how. When the man had finished his sowing, there was nothing more he could do until it germinated and appeared above ground. Any effort on his part at this point would have done harm rather than good. He therefore was free to take rest and sleep. But while he slept there were certain allies at work who made his labors successful. Among these were heat and moisture, vital and chemical forces, microbes, sunshine and darkness.

So in sowing the Word of God, there are faculties of the human mind that are quickened by their kinds of knowledge. Faith and hope are also developed, and the man is moved to activity. Moreover, other teachers, ministers and other associates all contribute to strengthening of the intellectual and spiritual faculties. But the greatest ally is the Holy Spirit. He checks the sin in men. He quickens the life. He causes the truth to germinate and bring forth fruit.

The Holy Spirit takes no pleasure in the imaginations and speculations of men. His withdrawal from them is one explanation of the extravagance and deadly evil which ac-

company and follow the mere speculations and false dreams of men in all ages. They are largely untrue, and the Holy Spirit will have no fellowship with falsehood. But he promises to accompany the sowing of God's Word. He has promised that it will not return void. When the believer has borne his witness, when he has been faithful in declaring the whole counsel of God, he may rest, and know assuredly that the infinite Holy Spirit is his Ally and that the seed will spring up, although the believer may not know how or when.

Third, *the process* of the husbandmen. The giving of the life to the soul who has heard the truth of God's Word is instantaneous. But once the soul is made alive, the process is gradual. As Christ puts it, "First the blade and then the ear, and then the full corn in the ear." The human growth in the natural life is gradual: first the child, then the youth, and then full maturity. So is it in the spiritual life. We must not expect, therefore, the full development of the Christian life at first. Some of the first leaves must be dropped, the

fruit at first will be green, and it may not be pleasant, but at length, when the process of culture and grace are finished, the full corn of Christian experience will appear.

We must not, therefore, ever be discouraged if the fruit of our labor seems disappointing. God has given his promises, he gives life, and he will bring that life to perfection and glory.

Last of all, our Saviour tells us that the husbandman puts in his sickle because the harvest has come. Let us all be sure we shall reap a harvest. No one can escape, and that harvest shall be in quantity according to the measure of vital seed sown, and in quality according to the character of the seed sown. If one sows the wind of speculation, let him be prepared to reap the whirlwind of deception. If he sows the Word of God, let him be prepared to reap the fullness of the promises. Let us all remember the law announced in the Scriptures to which there is no exception, "Whatsoever a man soweth that shall he also reap."—D. S. K.

Is the Coccyx a Vestige?



HE coccyx is the lower extremity of the human backbone. It is wonderful how much reliance evolutionists put upon this part of the human anatomy to bolster up their theory. Here comes Dr. Potter with this shopworn argument, saying: "The coccyx or skeleton tail alone proves man's connection with the monkey family. . . . There are even four muscles for wagging the tail, revealed by every dissection of the human body."

To this favorite argument of the defenders of evolution Mr. E. E. Franke, in his book, "The Bible and Science," gives the following reply:

"If this (the coccyx) is a rudimentary tail, it is certain that it would be found to be of greater length, and much more developed, in the skeletons of ancient men. What are the facts? Of all the human skeletons in the museums of Natural History throughout the earth, those claimed by scientists to be the very oldest show no greater development in this respect.

"Medical science has recently discovered that the coccyx is not a rudimentary tail, pointing to man's (former) ape-like existence, but that it serves as a good firm attachment to certain ligaments and muscles. Dr. J. H.

Kellogg, an authority second to none, speaking of the pelvis, says:

"This portion of the trunk is situated at its base, constituting the point of junction of the lower extremities with the trunk. It is composed of four bones: the *sacrum*, a wedge-shaped bone behind; the *ossa innominata*; the two bones upon the side; and the coccyx below. These four bones are so shaped and joined together as to form a sort of basin by which are supported the upper soft parts of the body, particularly the abdominal organs. These bones are joined together so firmly that scarcely any degree of motion is possible, especially in the adult."

"In a personal letter to the writer, dated September 14, 1915, Dr. Kellogg says: 'The coccyx is a very useful part of the anatomy. It affords a support for certain very useful muscles, which are employed in the control of the use of the bowels. The appendix is also a useful organ. It secretes a mucus which lubricates the intestines.'

"Many infidels who know nothing of anatomy may learn that God has made no useless parts. . . . An all-wise God made our bodies, and no part is useless."

But what is the effect of these scientific

facts on the theory of evolution? If the coccyx and the appendix have been found to serve a useful physiological function in the human body at present, then they are not vestiges,

but essential organs. They have been put there for a distinct purpose. Thus another prop has been knocked from under the evolution theory.

Astonished at His Authority



HE words written at the close of Christ's Sermon on the Mount are these: "And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrines, for he taught them as one having authority." This brief statement contains many rich suggestions. Many modern people regard the Sermon on the Mount as a collection of timely but merely practical statements. Here they find the golden rule and the emphasis of purity and meekness, and peace-making, etc. But this passage represents the Sermon on the Mount as being the expression of astonishing doctrine, and doctrine is what the modern mind does not care for.

Again, the modern mind reads the Bible as a Book containing many things of excellence and many things which are mythical, legendary, and unbelievable, and each one must select what commends itself to his mind. But this passage declares Jesus Christ spoke with authority, and not as the scribes, who were the learned human teachers of their times. Christ is the only and final authority for the student of spiritual and heavenly truth.

In order to avail ourselves of the knowledge which men have discovered and formu-

lated, we must attend the schools and pass through long courses of training. While Jesus Christ dealt with the highest and most important matters for time and eternity, and while he spake as never man spake, yet the common people heard him gladly.

What a comment on our time and its disposition when we learn that the great body of the common people twenty centuries ago followed Christ, to learn from him the words of life and truth, and in our age we must use so many attractions and so many inducements to get a crowd. What has happened to us, that with all our advantages, with all the evidence of history, that with all the pressing needs of individuals, communities, groups, and the nation, we turn our backs on him who alone is able to teach us, and upon that truth which alone is able to show us the way of salvation?

Surely with our civilization, under its present strain, with the principle of morality so widely ignored, with the great divine scheme of salvation so greatly denied or rejected, our times stand in great need of Christ's doctrines and of his true chosen messengers to proclaim them.—D. S. K.

The Highest Point of the Gospel



HERE are two worlds which demand the attention of every rational man. They are the present world and the world to come. We can learn much of the present world through our senses, and much more through natural science, and some other sciences and arts. Philosophy is chiefly speculation and hypothesis, and when its hypotheses become known facts, they pass into science.

Neither the senses, nor science, nor philosophy can ascend into the world to come. The only source of information for that world is the Revelation from God contained in the Scriptures of the Old and New Testaments. These Scriptures teach us how to live the life here on earth. Without this teaching, the earthly life soon degenerates. Where these Scriptures have not first gone and prepared

the way, there is not a spot ten miles square on the face of the globe where it is safe for women and children to dwell and where a decent man would find a suitable place to live.

While thus the Scriptures are of the first importance for this world, they are the exclusive authority for the world to come. If the Scriptures are not the revelation of God, infallible and inerrant, then we have no means of knowing anything about the world to come, and we are all agnostics concerning it. But the testimony to the infallibility of the Scriptures is perfect and complete, and we can rest in them. The Scriptures culminate in this great text: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him shall not perish, but have everlasting life."

This text is worthy of analysis. In the first

place, it teaches that God's interest is in all men, of all nations and all races and all conditions upon the face of the world. "God so loved *the world*." That means me and everyone else.

Again, this text divides the whole world of men into two classes. Every human being in the world has "everlasting life," or else he has perished. One chief difference here is that he who has everlasting life can never lose it. He is saved for nothing on his part and saved for ever. The man that is lost in this world may be saved in this world before he pass into eternity.

Again, this text teaches that every soul is branded or labeled with one of two labels. No one but God and the soul can read that label.

No human being should rest until he reads that label, for it shows whether he is dead or eternally alive. The label of life reads: "I believe God that it shall be even as it was told me." The label of death is, "I do not believe in Christ as my Saviour; I am condemned." If one discovers this last label upon his soul, he should make all haste to have it changed to, "Lord, I do believe," and follow with the prayer, "Help my unbelief." This may be done now in time. The promise is to "whomsoever will." But if the change from death to life does not take place in time, before passing into eternity, then the death becomes eternal, for in eternity all things are fixed. The highest mission of the church is to persuade men to believe.—D. S. K.

Notes and Comments

YES, the Christian can accept the universe. That is what John Burroughs was wont to advise people to do. We fear, however, that he accepted the universe in a kind of fatalistic way. The universe is here, and we are help'less in its grasp; therefore we might as well make up our minds to accept it. Let us be resigned to our fate. But the Christian does not accept the universe in that spirit. He accepts it because it is God's universe, and God is not only all-powerful and all-wise, but also beneficent, and desires the highest well-being of His rational creatures. The Christian can go lyrically through life because the God of the universe has told him that "all things work together for good to them that love God, to them that are the called according to His purpose."

It was a saying of Emerson, if we remember correctly, although he may not have been the first to use it: "Hitch your wagon to a star." He meant: "Aim high; do not tie up your life with groundling desires." But the Emersonian adage may be improved: Do not hitch your wagon to a star, but to the GOD of the star, who made the star, and upholds it, and swings it and all its fellow-stars in their orbits. For, after all, the star is dependent on the rest of the universe and on the Ultimate Reality—God. The best way is to bind your life up with the immutable God. That is the only way to live a stabilized life.

It is a commonplace rule of homiletics and hermeneutics that a passage of Scripture should be interpreted and applied according

to its meaning, as made plain in its context. It is proverbial, however, that the rationalists are in the habit of warping and twisting Biblical texts out of their sense and contextual relation. That is what Dr. William P. Merrill did not long ago in a sermon which was published in *Christian Work*, of New York. His text was Matt. 25:21: "Enter thou into the joy of thy Lord." Now let any one read the whole chapter in which the text is found. He will see that Christ was speaking of the judgment day, when the final awards will be given to all men. But Dr. Merrill does not seem to think much of a final judgment. He pulls the text out of its connection, and applies it to this life only. The main point he makes is that we should be brave and valorous, as Jesus was, and thus share His joy. That is an important lesson for us to learn, and a suitable text of Scripture might easily be found to teach it; but that is not the meaning of our Lord in this particular text. The lesson to be learned from this passage is that the faithful servant of Christ—the one who right'y uses his talents—will finally be rewarded by being invited to "enter into the joy of his Lord." It is neither right nor scholarly to make such a forced application of Scripture as Dr. Merrill has done in this sermon.

The days of idolatry are not passed, even in this land where Christian principles are so well known. A writer in one of the secular magazines expatiates on the theory of evolution. In closing his paper, he almost defies the Universe (printing it with a capital U). The great object of human life is to accept

the Universe and get in harmony with the Universe, and then the Universe will treat us all right. Now, the Bible teaches that if we adore and worship the creature instead of the Creator, we are guilty of idolatry. More than that, the said conception is *a priori* absurd. The universe in and of itself cannot help us. It is not a person to whom we can pray and with whom we can hold communion, and who can sympathize with us in our affliction and fly to our rescue when we fall into danger; neither can the universe pardon our sins and give us assurance of forgiveness. No; it is the God of the universe whom we should trust, and to whom we should apply for help and comfort. Without God the universe is awful to contemplate. It would daunt and crush us; it would overwhelm us with its vastness and insensate bulk. The only way to be in tune with the universe is to be in tune with the God who created it, and upholds it, and has redeemed it by the gift and sacrifice of His eternally begotten Son.

What was the outstanding characteristic of Christ's mission upon the earth? Of course, He did many important things while He was in His earthly state. He taught many invaluable lessons; He set a perfect example of human living in the midst of temptation and trial; He revealed the love and saving solicitude of God for the world; He was true, holy and brave. All these are of much importance, and should not be regarded as negligible. However, the chief errand of our Lord was "to seek and to save that which was lost;" "to give His life a ransom for the many;" "to shed His blood for the remission of sins." Says the apostle (I Tim. 1: 15): "This is a faithful saying and worthy of all acceptance, That Jesus Christ came into the world to save sinners; of whom I am chief." And yet in two recent sermons by modernists this redemptive note was utterly lacking, even though they were professedly discussing the outstanding purpose of our Lord's incarnation and life on the earth. These sermons were delivered by Drs. Harry E. Fosdick and William P. Merrill. To our mind, this so-styled "rediscovered" Christ is weighing in the balance and found wanting.

Brother Modernist, when you preach, do not put a smoke-screen before you, and try to make people believe that you believe what you do not believe. Not long ago Sherwood Eddy was at a university center instructing the young people. He said some very radical and heterodox things that have made a good deal

of stir over the country. Yet only a few months ago the writer of this paragraph heard Mr. Eddy deliver a sermon in an orthodox church in the neighborhood of an orthodox college, and, in spite of the intensest alertness, we could not detect an unsound note in the whole discourse. He seemed to know the crowd to whom he was speaking. Some years ago we heard Dr. Lyman Abbott preach in a church in Dresden, Germany, and you would have thought that in all America there was not a more orthodox preacher than he. The other day we heard a new definition of orthodoxy. Have you ever heard it? It is this: "Orthodoxy is what Shailer Matthews preaches when he is south of Mason and Dixon's Line." What the church of Christ needs to be delivered from is the preachers who say one thing in one place and something very different in another place.

We are glad to announce that Dr. A. Z. Conrad, pastor of the Old Park Street Congregational Church, Boston, Massachusetts, has consented to become a Contributing Editor of the CHAMPION. Those of our friends who know Dr. Conrad know that he wields a sharp pen when it comes to discussions on the most important questions of the church today. Those who have not had the good fortune to become acquainted with him will now make his acquaintance through the printed pages of the CHAMPION. He is the author of "Jesus at the Cross Roads," issued recently and which has had so extended a sale that a second edition is about being published. Dr. Conrad rings true. Listen to the opening sentences of the preface: "Direction determines destiny. To give life the upward incline is the chief business of Christianity. The fact of the incarnation finds its chief significance in its purpose and power to face the world Godward. The slightest upward trend ultimately reaches the throne. The slightest trend away from truth means the dismal swamp of doubt, and then—the pit." Again: "Appraisement must have a goal in view. The chief peril lies in smoke-screening the consequences of the course pursued. Unmask error and men will flee from it." We feel our friends will thank us for calling their attention to this inspiring volume. We will be glad to fill mail orders sent us. Price is \$1.25 prepaid.

If you want to see a bazar picture of your remote ancestors or cousins, the Piltdown Dawn Men, according to the *bona fide* scientific evolutionists, Osborn and Gregory, look

at the picture on pages 20 and 21 of McClure's *Magazine* for March, 1923. It illustrates an article by Hugh Martin, who reports "an authorized interview" with the above-named scientists. On one page is a so-called "scientifically accurate picture of a Pleistocene Mammoth," and on the opposite page is represented the "dawn men evolving means of attacking the Mammoth." The men are certainly brutal looking creatures. They are not called by present-day scientists our immediate ancestors, but are regarded by them as our close cousins, while they and ourselves came up from a "common stock" much lower in the animalistic scale than the apes and gorillas. We think no one would be so irreverent as to try to identify these savage and beastly looking beings with the first man of Genesis who was declared to be created in the divine image and who held intelligent communion with God.

Another picture shows that the scientific evolutionists regard the chief means of the past progress of the human family as having been effected by the route of "the struggle for existence." This picture illustrates an article by Dr. E. E. Free in "Popular Science Monthly" for July, 1923. It shows an upward slanting scale. At the lower end on page 32 are the people of the "New Stone Age about 20,000 years ago." They are engaged in fierce war with tomahawks and spears. The next panel represents Babylonia about 4000 B. C. Again the people are engaged in war. Then comes Egypt about 3500 B. C. More war! Next follows Greece about 700 B. C. War again! Rome, 50 A.D., succeeds, and also greets you with the accoutrements and action of war. The middle ages, 1300 A. D., come along next in full military array. The climax is a picture of 1923, and represents a number of men clambering up a steep acclivity, and carrying what look like dinner pails in their hands. The whole representation ends with a large interrogation-point and the question, "What next?" Our point is, that all advancement seems to have been won up to 1923 through war—that is, through the struggle for existence. If that was the main factor in the progress of the race, will not people think today that it is still the most effective way of advancing civilization? Moreover, how could such a ruthless spirit of beating down all opponents by force ever evolve into the era of peace and altruism? It is *a priori* impossible; it is *a posteriori* unproven.

Christian love is a great power. It will resolve certain kinds of difficulties among men, especially those that have arisen merely through ill-will or jealousy. In such cases let love come in, and the trouble will melt away like the morning mist at the rising of the sun. However, even this great Christian factor cannot resolve all divergences. In a recently published sermon by Dr. Samuel Parkes Cadman he seems to take the position that Christian love is all that is necessary to bring about complete unification along all lines. He selects his text from Phil. 9:11. But did love harmonize the difference between Paul and the Judaizing teachers of his day? Did love bring Paul and the antinomians together in sweet and happy fellowship? To go further, did even divine love conciliate Christ and the Scribes and Pharisees? To bring the question down to present-day issues: can love cause the person who accepts the virgin birth of Christ and the person who rejects it to come together in happy agreement? No; Christian love is not the soft-pedalled thing that some of the modern sentimentalists think it is. More than that, the evangelical Christian does not oppose the modernist because he hates him, but because he loves him and cannot keep silent when he wanders into the path of error.

Should the Modernist advise silence now on the part of the upholders of the full Biblical faith, silence for the sake of the peace and welfare of the church, we would gently remind him that he should have accepted his own admonition in years gone by; for it was his own garrulity and polemical spirit that has thrown the church into her present turmoil. To cry, "Peace! peace!" certainly does come with good grace from the folk who created the trouble.

When you buy an automobile, you receive with it a book of instructions. With this book you are expected to learn to run the vehicle. If at any time there is a point you do not understand, you consult your handbook. Indeed, you depend upon it. But does anybody presume to say that you expect to ride about in the country on your manual of instruction? No, indeed; it is intended only for the purpose of instruction, and for that purpose it is necessary and must be inerrant. Now, for the Christian the Bible is his book of instruction, and he depends upon it for that purpose. But he does not worship the Book. No; he worships the Christ of whom the Book tells him. Nor does he expect the Book in and of itself

to save him; he expects the Christ revealed in the Book to save him. And if he is to have a sure salvation in that Christ, that Book must be inerrant. A faultless Christ must have a faultless literary medium through which He is made known.

Over against the evolutionary view that all nature is and always has been engaged in a terrific struggle for existence and that man has come up from the brute creation by that ruthless process, we desire to place the Biblical doctrine that nature and man were originally created good and happy; that this status is the native and original structure of their character; that the vicious and selfish conflict now going on is the result of sin, and is contrary to the holy nature and will of God; that men ought to repent of their sins, and fly to God for pardon and help and salvation; that by His redeeming grace they should overcome hatred, rancor, selfishness and strife, and love one another, and re-introduce the era of kindness and good-will everywhere; that they ought to subdue nature, according to the original command, and excise from her all noxious and untoward things, and bring her back to her pristine Edenic condition; that all this bloody conflict and war in the human and material world is unnatural, abnormal, opposed to God's law of righteousness. Would not this Biblical view lead quickly to the elision of evil from the world? How much superior is such a view to the one that makes the present warfare in nature and the human world the normal status of things as they originally came into being! If all men regarded this incessant strife as unnatural and sinful, would look to God for the correction, and would co-operate with Him in righteous overcoming, the world would move forward with speed and resistless power. The struggle for existence is abnormal; harmony, good-will, peace and love are the divinely intended order of the world. God never made the world in its present sinful condition. God never made nature a field of blood, red in tooth and claw. He made nature a garden, and it was sin that destroyed its Edenic character. Through redeeming grace it will some day be brought back to its pristine beauty and goodness. See Rom. 8:21: "For the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

Sometimes people talk about "dead orthodoxy." Even strictly evangelical people sometimes use the phrase. We have heard certain people speak of the "deadliness of orthodoxy."

Is it not an error to use such language? The word orthodox has an interesting etymology. It is composed of two Greek words: *orthos*, which means right or true, and *dokein*, which means to think. If people are orthodox, therefore, they think rightly or truly; they hold to the true faith as it has been revealed by the Holy Spirit in the Sacred Scriptures. If such people are dead spiritually, it cannot be the result of their thinking, that is, of their orthodoxy; it must be the result of their not thinking in a truly earnest way, and hence failing to allow the truth to sway and inspire them. When people with real earnestness accept the Word of God, their lives must conform to that Word. On the other hand, it would be more apropos to speak of "dead heterodoxy" and the "deadliness of heterodoxy," for that means "other thinking"—that is, other than God's Word teaches, and such error is likely to be a deadening thing, because it cuts its adherents off from the real source of spiritual knowledge and power, namely, God's Holy Word.

Having read from beginning to end Coulter's recent book (1924), "Where Evolution and Religion Meet," we have placed this paragraph on the flyleaf: "After filling up 87 pages (there are only 105 in the book) in trying to prove that evolution came through the struggle for existence in nature and among men, the authors end by throwing it (the selfish struggle) overboard, and putting in its place *love* as the dominating principle. What logic! How could a fierce principle like the struggle for existence ever evolve into the principle of Christian love?"

A would-be profound writer has published an article in a recent number of Harper's Magazine on "Biased Evolution." The gist of the argument is that nature has a "bias" for evolving; or, to put it in a more erudite form, there is a determining principle in nature which moves it along the pathway of evolution. That surely is an explanation that fails to explain. It is also the fallacy of begging the question. It would be more to the point to furnish a few concrete examples of non-living matter evolving into living matter and of one distinct species evolving into another. If such a process could be clearly proven, it would be evident to every person, whether learned or unlearned, that nature has a "bias" for that sort of thing. The main issue is, *Has* nature such a bias? Is it not rather true that organic forms have a decided bias for begetting after their kind?

Here is a paragraph worth quoting from Dr. James Orr's "Revelation and Inspiration," page 204: "The inspiration which gives its distinctive quality to Scripture, as claimed for its writers by the Lord Jesus, by prophets and apostles, and often by the books themselves, is not of a kind that can properly be paralleled by human genius, or even by the ordinary illumination of Christians. It is sometimes said: 'Isaiah was inspired as Shakespeare, Burns, Scott or Carlyle was; Paul was inspired as Luther or Mazzini was.' But could any of these gifted men have prefaced their utterances, as the prophets did, with a 'Thus saith the Lord'? Could it be said of the greatest of them what is said of the New Testament apostles and prophets, that a church was founded on their witness? . . . The Spirit is given to all Christians, but in diversity of measure, and with specific gifts. And what ordinary Christian will feel that he could use language about himself like the above?"

After reading Vernon Kellogg's book on "Evolution," we noted the following series of impressions made on our mind: 1. The immense amount of speculation indulged in by the author; 2. The strained search after obscure causes for the evolutionary process; 3. The unsuccessful quest for those causes; 4. The deft and studied evasion of intelligent design and an intelligent designer in any of nature's processes; 5. The frequent lapse into the logical fallacy known as the *non-sequitur*; 6. The mingled modesty and presumption of the author; 7. The closed mind in favor of evolution and against special creation.

According to the pro-evolutionists, man is not an ex-ape, but an ex-primate. However, there are apes living today, but there are no primates. In Egyptian and Babylonian history we read of apes and monkeys, and in the former country some of their mummies have been exhumed. In geology the fossil remains of monkeys and apes have been found. But neither in ancient history nor in geological records do we find one scintilla of evidence of the primates. Indeed, nowhere in any realm of reality are the primates to be found. Then how do we know that they ever existed? It is much more reasonable to believe that the monkeys and apes are man's progenitors than that the primates, which are purely imaginary beings, wear that distinction. But there is not a scientist today who does not scoff at the idea that the apes and monkeys are man's forebears. So we see in what an uncertain quan-

dary the theory of human evolution is put, the scientists themselves being witnesses.

Ah! but what evidence is there that man was originally created in the divine image? Much every way! First, man can hold communion with God, can realize that God converses with him. This is empirical proof that there exists a similitude between man and his Maker. Second, when man fell into sin, the divine Son of God came to the earth and assumed human nature; took human nature into His Godhood; became incarnate in human nature. That fact proves again a likeness between God and man. Had there been no such resemblance, it would have been utterly incongruous for the divine Son of God to have assumed human nature. Third, when men are regenerated, they know, by the testimony of the Holy Spirit within them, that they are the children of God. Again that fact connotes that man was originally created in the divine image, which is restored in the new birth. Man never could realize that he is a child of God if there were no specific likeness between him and God. Is not that putting things on an empirical basis? Hence man's creation in the divine image is scientifically demonstrated.

Several contenders for evolution recently asserted that it has passed out of the domain of hypothesis, and has become an established law of nature, just as much as has the law of gravitation. Well, let us test the two—gravitation and evolution—to see whether there is any difference. An established law of nature ought to stand the test right here and now. Throw a ball into the air, and see whether it will not fall back to the earth, after it has lost its momentum or upward push. Every time and times unnumberable it will be drawn to the earth by some mysterious power, which we call gravitation. Now test out evolution in the same way: where is there a case of spontaneous generation? Where can you find a case of one species merging into another? Cannot a child see the difference between a law and an hypothesis?

What is the "recapitulation" theory? It is that section of evolution which teaches that the human embryo, during the period of gestation, repeats (recapitulates) all the stages of the evolution of life from its lowest to its highest forms. The human fetus, according to this view, climbs up its own genealogical tree. For example, the evolutionists say that at certain points in its development the hu-

man embryo looks like various lower forms of organisms. At one point it has a tail; at another there are slits like gills on the neck. Thus the conclusion is drawn that man was once a monkey-like creature with a tail; at another period in his development he was a fish. So on through the list.

Now, regarding this recapitulation theory, we desire to ask a few questions. Have any body of scientists been able to examine the human embryo at every point of its development from the time of its fertilization until birth? If so, what has been the nature of their experiments? How have they performed them? In what way have they gathered their data? Have they collected enough facts from reliable physicians who have had to perform operations to warrant the conclusion that the human fetus does repeat the whole genetic history of living organism as it is held by the evolutionists? Or have their experiments been performed on animals, from which they have *assumed* that the evolution of the human embryo follows in the same path? Or have they been relying through all the years on Haeckel's *dicta*? We know only too well that Haeckel man-hand'ed his material to fit his conceptions, and himself admitted that he had done so. We are seeking for information. Our inquiry is not made in a captious spirit. Will some one tell us in detail by what process the evolutionists have examined the human embryo at every stage from the injection of the sperm to the birth of the child?

The love of missionaries for their work and for those for whom they have wrought is one of the beautiful things of Christianity. The Rev. Henry Loomis, D.D., of Japan, whose fine Life his daughter has written, and one of our Associate Editors were close friends. They were in college, members of the same fraternity, and in the theological seminary at the same time. On missionary furloughs and during recuperative residencies in the States, the two were together again and again. After long years of faithful service Dr. Loomis was retired, and if any man deserved the comforts of home and the luxuries of life in the homeland, it was he. But no, the urge of his love sent him back to Japan to end his days among the people for whom and with whom he had given his life's laborious services. Rev. Thomas E. Winn, D.D., is in this country and has been retired after 46 years of most useful service in Japan. His deserts are like those of Dr. Loomis. In a recent letter to

this Editor he proposes "to return to Japan to spend what of life remains to me and to thank God for giving me the privilege of spending so many years as a foreign missionary." He says: "I have always stood as an *orthodox* preacher." The cemetery in the Sunrise Kingdom in which foreign missionaries lie buried—surely God's Acre—will be sacredly cherished.

The reader of this journal will perhaps remember that we quoted some months ago from Dr. J. K. Miller's book, "Two Great Bible Plans Paralleled," to the effect that the human appendix could not be a vestige of an animal's second stomach, because it "is twenty feet from the normal present-day human stomach where food is received." We felt a little doubtful about the distance, "twenty feet." To our question a reply has been received from Dr. Miller (his letter now lies before us), which says: "Twenty feet is correct. Food leaving the stomach travels that far before it reaches the appendix region." This fact, then, affords *prima facie* evidence that the evolutionists are in error in saying that the appendix is an animal relic.

Here is good advice from the Apostle Paul to controversialists (1 Cor. 16:13): "Watch ye, stand fast in the faith, quit you like men, be strong. Let all that ye do be done in love." That is just right, as is ever the case with Holy Writ. We should not sit weakly by and hold our peace when truth is assailed, but shou'd quit us like men. At the same time we should not carry on our polemics in a spirit of rancor. We should love those from whom we differ. We heard of one man who said he did not believe in opposing the modernists, but in praying for them. Why not do both? Pray for them and also correct and oppose their errors. Paul was filled with love, but he carried on a controversy with the antinomians and the Judaizing teachers. Let us be more like him.

The one hundred and nineteenth psalm is wonderful. One can never get done reading it and meditating over it. Here is a great saying: "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works." That is just right again. It is always so with the Bible. The more we understand the Word, the more we know about His works, and the more intelligently we can talk of them. His Word and works are complementary.

THE ARENA

Dealing With Biblical Difficulties

By Professor Leander S. Keyser, D.D., Springfield, Ohio



N obliging friend, deeply interested in the defense of the faith, has culled for us a number of valuable facts from various authors relative to certain apparent "contradictions" in the Bible, especially some that Dr. Charles Francis Potter brought forward in his debate with Dr. John R. Straton. We shall consider some of these seeming discrepancies. They have been dealt with by evangelical Biblical scholars again and again. Dr. Potter might have had access to these works, and might have seen how readily the difficulties can be explained away. It would have been well for him to do so before he broadcast his doubts all over the land.

Did the Sun and Moon Stand Still?

In his debate Dr. Potter offered the following criticism on the Biblical narrative of the standing still of the sun and the moon: "Those who wrote that story had no idea of the astronomical havoc they were creating. If the sun had stood still 'about a whole day,' not only would the Amorites have perished, but Joshua and the Israelites as well" (see page 59 of "The Battle Over the Bible"). Evidently Dr. Potter had never read what Biblical scholars and scientific savants have said about this Biblical incident, or he would not have dismissed it so jauntily.

The following facts are selected from a valuable book, "The Bible and Science," by E. E. Franke. This book may be had for 25 cents of the author, whose address is 573 West 181st Street, New York City.

The infidel objects to the tenth chapter of Joshua, where it is said that Joshua commanded the sun and moon to "stand still."

First, we are to'd that the statement, "Sun, stand thou still," is unscientific, because it is a well-known fact that the revolution of the earth on its axis, and not the movement of the sun, causes day and night. Yet in the light of present-day science, even the scientist and the infidel use terms that might be called unscientific. All say, "The sun is rising," or, "The sun is setting," a figure of speech that is not questioned; then why not allow Joshua the same degree of latitude in speech? But fortunately we have in the original (Hebrew)

a far different shade of meaning. It is given in poetic form, thus:

*"Shemesh, be Gibeon dom:
V'yareach, beemek Aiyalon."*

*"Sun, upon Gibeon be dumb:
And the moon on the vale of Aiyalon."*

I assume that the reader knows that the movement of the earth in its orbit, and also on its axis, is caused by the influence of the sun. This at least is the claim of science, and this claim is probably true. Now was Joshua's language really scientific? The Hebrew word *dom*, which we find in the original, no doubt has reference to the withholding or restraining of the influence of the sun, which causes the earth's revolution on its axis.

Dr. Adam Clark says on this text: "I consider that the word *dom* in the text refers to the *withholding* or *restraining* of this influence, so that the cessation of the earth's motion might immediately take place."

Hence the language is in entire harmony with known science. We are then confronted with the proposition that, if the earth should suddenly stop its revolutions, such stoppage would prove disastrous; that the earth's surface would be broken up by the sudden shock, and parts thrown off into space. But the noted astronomer, Professor O. M. Mitchell, LL.D., says on this point:

"No sudden check is required; and indeed a gradual diminution of the velocity of rotation might be made, such that in forty seconds the motion might cease entirely, and the change would not be sensible to the inhabitants of the earth except from the appearance of the heavens."—*Astronomy of the Bible*, page 264.

If this was, as it purports to be, a miracle, everything seems harmonious as to the facts, and the God who established nature's laws cannot be shut off, by finite man, from suspending these laws when, in His infinite wisdom, it becomes necessary. To deny this is to deny creation and a Creator. I assert, however, that this might have been caused by natural laws. It is only necessary to understand the law of refraction. Professor Mitchell says:

"It is well known that the atmosphere, in

common with many transparent substances, possesses the power of refracting light so as to bend the rays from their rectilineal path, causing them to reach the eye even after the object whence they are emitted or reflected is already below the horizon.

"Thus we know that the sun, moon, and stars, from this cause always remain visible for a short time after their setting below the horizon; and in fixing the place of a celestial body, astronomers are compelled to determine the laws of atmospheric refraction, and to apply to the apparent place a correction due to refraction, to obtain the true place. . . . By interposing a refractory medium of such variable density that the refractive power would precisely counteract the effect of the earth's rotation, the sun and moon might be made to stand still even for the space of a whole day."—*Astronomy of the Bible*, page 266.

This, of course, would demand Divine interposition working with natural laws, and Divine interposition is called for in the words of Joshua: "Then spake Joshua to the Lord." As Divine interposition is called for in either case, the writer inclines to the literal Hebrew text.

It only remains, now, to prove that such a day did occur, and the infidel quibble is disposed of. A few quotations here are to the point:

"It is well known that the three great record-keeping countries of the world were Greece, Egypt and China; and these, together with Mexico, have all had the record of a long day. . . . Lord Kingsborough, in his great work on the American Indians . . . states that the Mexicans have a record that the sun stood still for one entire day in the year known to them as 'Seven Rabbits,' which corresponds almost exactly with the year in which Joshua was conquering Palestine."—Sidney Collett's *The Scripture of Truth*, page 287.

Professor Totten, who made a critical study of this subject affirms: "By taking the equinoxes, eclipses and transits, and working backward from the present time to the winter solstice of Joshua's long day, it is found to fall on Wednesday; whereas, by calculating from the prime date of creation onward to the winter solstice of Joshua's day, it is found to fall on Tuesday." He further says: "By no possible mathematics can you avoid the conclusion that a whole day of exactly twenty-four hours has been inserted into the world's history."

Thus astronomy and history bear record to

the facts of the Bible and another infidel objection is gone.

Thus far our data have been taken from Mr. Franke's valuable work. The following facts are selected from Arthur Gook's "Can a Young Man Trust His Bible?"

"Newton, the great astronomer, has demonstrated how quickly the motion of the earth might be slowed down without any of its inhabitants being able to notice the change. Mr. E. W. Maunder, F.R.A.S., of the Royal Observatory, Greenwich, the famous center of astronomical learning and research, has also written on this subject, fixing the time of day when the wonderful occurrence took place, as well as tracing the exact spot on which Joshua must have been standing at the time."

For other explanations of this Biblical event we refer our readers to Dr. Robert Dick Wilson's article in *The Princeton Theological Review* for January, 1918; also, W. H. Turton's "The Truth of Christianity," pp. 179-181.

Here a thought may be added. Many of the scientists are fond of expatiating on the vast size of the universe. The universe is so immense, they declare, that the earth in proportion is only a tiny ball, or even a mote, in space. If that is so, it would seem that God could stop its rotation on its axis for a day as easily as a man could stop a small rubber ball in the air. When certain scientists want to daunt man with a feeling of his insignificance, they amplify on the immensity of the universe; but when they want to find fault with a miracle of the Bible, they exclaim over the immensity of the earth and the absurdity of God's being able to arrest its rotation for a few hours! Their consistency is far from being jewel-like.

The Four Inscriptions on the Cross

From time immemorial the four different inscriptions on the cross of Christ have been a subject of attack by infidels. Dr. Potter also revamped this matter. It is a pity that he did not read what many Christian scholars have said about these Biblical difficulties before he went with them before the public. The trouble is, so many people will read about them in the newspapers, but will never take the trouble to examine them in a thorough and scholarly way. Thus much harm may be done.

In order that our readers may see how readily this difficulty can be removed, we give Dr. R. A. Torrey's explanation as we find it set forth in his book, "Alleged Errors and Contradictions of the Bible" (pp. 83, 84):

We read in Matt. 27:37, "And he set up over His head his accusation, written, This is Jesus the King of the Jews." We read in Mark 15:26, "And the superscription of His accusation was written over, The King of the Jews." We read in Luke 23:38, "And there was also a superscription over Him, This is the King of the Jews" (R. V.) And we read in John 19:19, "And Pilate wrote a title, and put it on the cross. And the writing was, Jesus of Nazareth, the King of the Jews."

Now no two of these agree absolutely in the words used. And it is asked by the objector, "How can all four possibly be right?" It is said that at least three must be wrong, at least in part. A great deal is made of this difficulty by those who argue against the verbal inspiration of the Scriptures. In many of our theological seminaries a great deal is made of this point.

I am surprised that anyone should make so much of it, for the answer is found so plainly stated in the very passages cited that it is surprising that any careful student should have overlooked it. John tells us in John 19:20 (R. V.) that, in order that all the different nationalities present might read it, the charge upon which Jesus was crucified was written in Hebrew, in Latin, and in Greek. In Hebrew for the common people; in Latin for the Romans; in Greek, the universal language. The substantial part of the charge was that Jesus claimed to be *the King of the Jews* and was crucified for making this claim; so these words, "The King of the Jews," appear in the Hebrew and the Latin and the Greek, and it also appears in all four accounts of the four Gospels. Matthew would naturally give the inscription as it appeared in Hebrew; Mark would be likely to give it as it appeared in the Latin; and Luke as it appeared in the Greek. Presumably John gives it in the full Roman form, "Jesus of Nazareth" being a full and explicit statement of who Jesus is, and the charge being "King of the Jews."

The only thing that is left, then, to account for is the difference between Mark and John; but if we carefully read Mark 15:26 we will see that Mark does not claim to give the full wording that appeared on the cross. He simply says "*The superscription of his accusation was written over.*" The accusation was, "The King of the Jews," and this Mark gives, and this alone. The words, "This is Jesus of Nazareth," was not the accusation, but the name of the accused. So all this difficulty, of which so much is made, disappears

altogether when we notice exactly what is said and all that is said.

Does God Tempt Men?

One of Dr. Potter's so-called "contradictions" is the old one about God tempting people. In Gen. 22:1 it is said, "And it came to pass after these things that God tempted Abraham." On the other hand, in Jas. 1:13 we read: "Let no man say, when he is tempted, I am tempted of God, for God cannot be tempted of evil, neither tempteth He any man." Here is a flat contradiction, according to the militant Unitarian preacher.

Since one of these passages is in the Old Testament and the other in the New, it is surprising that Dr. Potter did not go to his Hebrew and Greek lexicons, and study them a little before he scattered his doubts broadcast over the country. Mrs. H. V. Reed, in her "*The Bible Triumphant*," has dealt with Abraham's temptation, and Dr. Potter should have read her book. She says:

"In Gen. 22:1 it declares that God did 'tempt' Abraham. It is the preface to the history of God's trial of His faithful servant, and the word which is translated 'tempt' is the Hebrew word *nas-sah*, the literal rendering of which is 'to try, to prove anyone; to put him to the test' (see Gesenius' 'Hebrew Lexicon,' page 676)."

Did not Dr. Potter have at hand Gesenius or some other authoritative Hebrew lexicon, to which he might have referred to get the true meaning of the word "tempt." Mrs. Reed adds relevantly:

"Hence God *tested* Abraham, and the patriarch's faith was proved to be as bright as molten gold. The fiery trial on'y served to purify and strengthen his faith in the living God, and the record still burns on the sacred page in all its ancient beauty—a glorious example for God's children in every age."

When we examine the James passage, we will find that reference to the Greek is helpful. In the New Testament the usual form of the verb for tempt is *peirazo*. The noun form is *peirasmos*. There is an intensive form, *ekpeirazo*, which is used several times (Matt. 4:7, Luke 4:12, etc.), and which means to test severely or exceedingly. When Matthew wrote that Jesus was led up into the wilderness "to be tempted of the devil," he used the word *peirazo*. When James said, "Let no one say, when he is tempted, I am tempted of God," he used the same word.

In English we have several words that can

be employed in various situations, so that we can indicate in each case just what the meaning is. If we desire to say that the devil tries us, we use the word "tempts," because that always means in our language to try to lead into evil. When we want to indicate that a man is subjected to discipline for his own good, we use such words as "try," "test," "prove," etc. But the New Testament writers used the word *peirazo* in both senses, the particular meaning to be determined by the context. The translators usually give the proper sense in the English. For example, in Heb. 11:17 we read, "By faith Abraham, when he was tried (*peirazo*), offered up Isaac." The noun form is used in I Pet. 4:12: "Beloved, think it not strange concerning the fiery trial (*peirasmos*) which is to try you."

But this word *peirazo* is also used many times in the sense of our English word "tempt"—that is, to allure to evil, as when Satan tempted Christ. In this evil sense, therefore, James must have used the word in the passage above cited. It is not often difficult to determine from the context in what sense the word *peirazo* is used—only difficult enough to make men use their thinking powers a little, as they must do in everything else, if they want to amount to anything worth while in the world.

The sum and substance of the Biblical teaching is this: When God tests people, He does it for their good, that is, to refine them, to purify them, to cause them to bring forth more fruit. When Satan tests people, his purpose is the direct opposite, namely, to entice them into sin. If Dr. Potter had read the James passage carefully, he would have seen in what sense the word *tempt* is used, for it says, "God cannot be tempted *with evil*."

Man a Sinner and Not a Sinner

Strange as it may seem, Dr. Potter found a contradiction between I Kings 8:46 and I John 3:8. The first says, "There is no man that sinneth not," and the second, "Whosoever is born of God doth not commit sin; he cannot sin because he is born of God."

Almost any good evangelical commentary would have explained these passages in a satisfactory way, had the fault-finder been disposed to investigate a little. The first passage, found in Solomon's prayer at the dedication of the temple, refers to man's general sinful nature, his disposition to stray away from the path of rectitude. The second passage

(note, too, that it is in the New Testament) refers to those who have been changed by the Holy Spirit, or born again, after a new disposition has been imparted to them. Then they will not continue to live in a state of sin. "They cannot sin, because they are born of God." This simply means that the new nature, begotten of the Holy Spirit, cannot sin, and as long as the believer lets this new life control him, it is impossible for him to sin. It does not mean, however, that sometimes the remains of the old nature may not lead him into sins of weakness or faults that are blameworthy. It is the "old man" to whom Solomon refers. John refers to the "new man." On this point Mrs. H. V. Reed, in "The Bible Triumphant," imparts some good thoughts relative to the above-cited verses:

"'Whosoever committeth sin is of the devil.' The 'Diaglott' renders this text as follows: 'He who *practices* sin is of the enemy.' The idea is that he who practices sin—sins wilfully and persistently—is of the devil. 'Whosoever abideth in Him (God), sinneth not;' that is, he is not a constitutional sinner; he does not sin wilfully or persistently. . . . There is a great difference between the errors and frailties which are inseparable from our fallen nature, and that wilful and determinate or reckless course which is pursued by many in direct opposition to the known will and law of God."

Mrs. Reed also shows conclusively that words in the ancient languages, just as is the case with modern languages, had a variety of meanings. So it was with the word "sin." Solomon used the word in the sense of the general disposition to fall into error and fault; whereas John used it in the sense of living wilfully in a state of sin, which is something that the man who is born of God will not and cannot do as long as he remains in the regenerated condition.

When Jesus Was Tempted

Some infidels are fertile in finding contradictions. Dr. Potter proved himself an adept in this respect. Mark tells us, he said, that Jesus went up into the wilderness to be tempted immediately after His baptism and remained there for forty days; while John teaches that Jesus went to the wedding in Cana of Galilee on the third day (after His baptism), and makes no mention of the wilderness.

But John 2:1 does not say that Christ went to the wedding on the third day "after

Christ's baptism." The words in quotation-marks are inserted by the infidel. John simply says, "And the third day there was a marriage in Cana of Galilee." The previous chapter does not mention Christ's baptism at all, but describes His calling of a number of His disciples. Therefore John passes over the temptation in the wilderness, as well as Christ's baptism, knowing that other evangelists had already given sufficient attention to those events. Any one acquainted with the chronological order in which the gospels were written would understand this matter. Such matters have been explained again and again.

What Paul's Companions Heard

Again Dr. Potter found a "contradiction" between Acts 9:7 and 22:9, the two accounts of Paul's vision on the way to Damascus. The first passage says: "And the men who journeyed with him (Paul), stood speechless, hearing a voice, but seeing no man." The second says: "They that were with me saw indeed the light and were afraid; but they heard not the voice of Him that spake to me." On this topic we quote again from Mrs. Reed:

"A little investigation reveals the simple truth and harmony of this apparent discrepancy. The verb 'to hear' is repeatedly used, not only in the Scriptures, but also in common conversation, to signify, not merely the hearing of a voice (or sound), but the understanding or obeying of it. For instance, the Lord Jesus said to those who heard Him, 'He that hath ears to hear, let him hear' (or understand). . . . People often say to a stubborn child, 'Do you hear me?' That is, 'Do you understand me?' or, 'Will you obey me?'"

"The case mentioned above is simply this: In the first instance, the narrator states that the men who accompanied Paul heard a *voice*, that is, were merely sensible that some one spoke: Whereas in the second instance, Paul declares they *heard* not the voice of him that spake unto him (Paul), that is, they comprehended not its meaning, or understood not what was said. And this explanation is fully sustained by some of our best modern translations, among which we may mention, 'The Diaglott,' 'The Improved Version,' and 'Wakefield.'"

An excerpt from R. A. Torrey's helpful book, "Difficulties in the Bible," will throw still further light on this seeming discrepancy:

"But this apparent contradiction all disappears when we look at the Greek of the

two passages. The Greek word translated 'heard' governs two cases, the genitive and the accusative. When a person or thing is spoken of, it is followed by the accusative. In Acts 9:7 the genitive is used. They did hear the voice, the sound. In Acts 22:9 the words translated 'the voice' are in the accusative. They did not hear the *message* of the One that spoke. The word rendered 'voice' also has two meanings; first, 'a sound, a tone,' and second, 'a voice,' that is, 'a sound of uttered words' (Thayers' Greek-English Lexicon of the New Testament). The voice, as a mere sound, they heard. The voice as the 'sound of uttered words,' the message, they did not hear.

"So another seeming difficulty entirely disappears when we look exactly at what the Bible in the original says: and instead of having an objection to the Bible, we have another illustration of its absolute accuracy, not only down to a word, but down to a single letter that ends a word and by which a case is indicated."

* * *

Recognizing Christ

A certain Christian man who always said grace before the meal, used the familiar words:

Be present at our table, Lord
Be here and everywhere adored.

One day his little boy said, "Papa, you always ask Jesus Christ to come and be present at our table, but He never does come." His father said, "Wait and see." That very day while at dinner, a knock was heard at the door. A poor man stood there who said, "I am starving; I am very poor and miserable. I think God loves me and I love God, but I am very hungry and miserable and cold." The gentleman said, "Come in; come and sit down, and have a bit of our dinner." The little boy said, "You may have all my helping." So he gave him all his helping and the poor man had a good meal. After the stranger had gone the father said to his son, "Didn't Jesus come? You said He never came. There was that poor man, and Christ said; 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Christ sends His representatives. What you have done to that poor man is the same as if you had done it to Christ."—*Herald of Holiness*.

The World

By William H. Bates, D.D., Greeley, Colorado

The Course of the World—Is It Growing Better?



At the dedication of a beautiful and costly building presented to a Theological Seminary in Chicago, a clergyman from the northwest was the orator of the occasion. He said: "To a comparative stranger like myself the local significance of this service is greatly merged in its broader bearing. It not only excites a feeling of gratitude toward the generous benefactor who places this gift in your hands; but it gives one great confidence in human nature, especially in regenerate human nature. It rises before us not merely as something very fortunate for the institution chiefly concerned; it inspires hope for our work. In the stimulus of such an atmosphere a somewhat optimistic utterance would seem in order, and a speaker might be pardoned if, borne along by the general trend of your present feeling, he should venture upon so broad a statement as that 'the world is growing better.' Such a venture, accordingly, I shall make. This is the theme of my address, and to this I shall ask your attention for a few moments: The World Growing Better."

And among his many eloquent and glowing periods he said, "For we have it assured to us in the words of God, not only that this world is yet to be made beautiful and blessed, but that from the planting of Christianity onward there should be, on the whole, a steady progress in that direction."

In a speech before an Alumni Club of a Theological Seminary in the East, a clergyman, whose reputation for rhetorical pyrotechnics seems to lay him under stress of obligation to utter more and more startling things, is reported to have said, "The world was never as good, as honest, as pure, as true as now."

In proof of the allegation—or was it in disproof?—he averred that "Not one of the patriarchs of the old times would be tolerated in this refined society outside of Sing Sing."

And when we reflect that one of these patriarchs was divinely distinguished as "the Friend of God" (Jas. 1:23), and yet, according to after-dinner standards of oratory, he "would not stand on firm ground in modern society," surely the world must have become pretty good!

A divine of some military, missionary, and musical repute, at the close of his discourse at a watering-place, invited the congregation to join in the refrain of a song of which he sang the solo:

"The world is growing better, no matter what they say,
The light is shining brighter in one refulgent ray,
And though deceivers murmur, and turn another way,
Yet still the world grows better and better every day."

And when in the refrain he declared in a couple of measures of minims, 'tis "growing," the congregation, or rather some of the congregation, in accompanying crotchets and quavers, declared in equal time 'tis "growing, growing better, growing, growing better;" and after discussing the subject at some length by point and counterpoint, they came to the unanimous conclusion at the end, "Better and better every day."

"This present evil world" (Gal. 1:4), "the course of this world, according to the prince of the power of the air" (Eph. 2:2), the whole world lying in the wicked one (I John 5:19), the world which is to be crucified unto the Christian and unto which the Christian is to be crucified (Gal. 6:14), the world the friend of which is the enemy of God (Jas. 4:4), the world from which pure religion is to keep unspotted (James 1:27), growing better? Since when, pray tell? Have these beloved brethren studied their Bib'es? Do they know what they are talking about?

Somebody must be mistaken. If we have a correct exegesis of the Bible world-terms, we may know just what it is we are talking about when we are asking, Is the world growing better?—a very essential point in order to arrive at a true answer.

The material world we have found to be "good." The remaining contents of the Bible world-terms are the world people, and the world system; and precisely these are the subject of inquiry.

The world-people: are they growing better? Look at their character. They are "born of the flesh" (John 3:6). In the "flesh dwelleth no good thing" (Rom. 7:18); "they that are in the flesh cannot please God" (Rom. 8:8). These texts are but samples of multitudes of similar import.

Not only is this the character of the world-

people in God's sight, but He declares this character to be unchangeable, "because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be" (Rom. 8:7). "Better" is the comparative of "good," and is itself a thing of degrees. How can that grow "better" which is not even "good," but bad and only bad, to begin with?

There is the sensuous flesh, low, groveling, bestial. There is the aesthetic flesh, the sensibilities of which are called into play by the beautiful in nature, music, art.

There is the intellectual flesh, whose activity is in the life which concerns itself with thinking, inquiring, reasoning, philosophizing.

There is the ethical flesh, moral but not Christian, and it is exemplified in the many who think they need no gospel, no salvation, no Jesus, in order to be generous, humane, honest, patriotic, chaste, magnanimous, honorable.

Sensuous, aesthetic, intellectual, ethical: it is plain that a person may have any or all of these characteristics and yet be utterly without the range of spiritual fellowship with God. He is not "spiritual" in the Scripture sense of that term. Hence it is that except he "be begotten of the Spirit," "be begotten from above he cannot see the kingdom of God" (John 3:5, 3).

The changes in the flesh, "improvements" they are called, that have been wrought by culture, and that have such beautiful display in the sweet amenities of family, social, and civil life,—surely these are too numerous and too marked to be refused recognition by any observer.

But can any application of culture to the flesh produce holiness? Can any improvements, so called, wrought in "the old man, which is corrupt according to the deceitful lusts" (Eph. 4:22), and which is, as we have seen, unchangeable in essential nature (Rom. 8:7), be "good" in God's sight, however we may esteem them according to our common, conventional, worldly standards of goodness?

Does varnishing a clock's case make the works within keep correct time? Does reformation of outward action alter the inward nature? *Reform*—that is the devil's whitewash! Whitewashing sepulchres neither purifies nor vivifies their charnel contents.

Not reformation, but regeneration is the word. Only they who are regenerate, who are new creatures in Christ Jesus (2 Cor. 5:17; Gal. 6:15), who are "partakers of the divine nature" (2 Pet. 1:4), are "good" in

God's sight, and only such can grow better. This may not be according to the gospel of gush, but it is according to the gospel of God. So when the singing Secretary went on:

"The Bible cause and missions, the Church and Sunday-school,

The steady flow of money to keep the coffers full,
While thousands of young converts rejoice and sing and pray,

We know the world grows better and better every day."

he warbled, not wisely, but wildly. These good items which the painful rhymes specify, are not of the "world," but of the church.

What confusion of thought! Only that which is truly of the church can grow better. To affirm that the character of the world-people is growing better is the hollowest pretense, as it is the flattest denial of the plainest and most abundant testimony of God's Word. And is it not about time that brethren say what they mean, in order that they may mean what they say?

The world-system: is it growing better? We are pointed to the triumphs of the brain and brawn of men in their grand achievements for human weal in things intellectual, social, civil, material. We are told of better education, better government, better physical conditions, increasing average of longevity, multiplied comforts and more numerous conveniences, such as the mariner's compass, printing, railways, steamships, telegraph lines over land and under sea, telephones, radio, photography, phonography, type-writing, electric lights, steam fire-engines, gravity water-works, anaesthetics, nitro-glycerine, electroplating, electric-motors, steam heating, elevators, etc. A distinguished theological professor has written a book on "The Coming of the Lord," in which is a glowing, scintillant chapter of thirty-four pages to answer affirmatively the question, "Is the World Growing Better?" Very strangely he gives no definition of the word "world" and seems utterly ignorant of the Scripture content of the term. At page 251 we read:

"Go back ten years and there was no airship; fifteen years and there was no wireless telegraphy; twenty-five years and there was no automobile; forty years and there was no telephone and no electric light; sixty years and there was no photograph and sewing machine; seventy-five years, no telegraph; one hundred years, no railway and no steamship; one hundred and twenty-five years, no steam engine; two hundred years, no postoffice; three hundred years, no newspaper; five hundred years, no printing press; one thousand years, no compass and ships could not go out of sight of land."

Surely these, and a thousand more unnamed kindred things, are splendid monuments to human genius. Their true value ought in no wise to be depreciated. Yet they but serve to confirm what was said in a previous chapter (July issue) upon the completeness and scope of the world-system.

But how much of holy character or savor is in them? What was the motive that devised them? What the end for which they were achieved? The glory of God, or the glory of man?

It is blessedly true that the church, or the Christian, may rescue and use these things for the glory of God and the true well-being of men; but no thanks therefor to him who is at the head of the world-system. He meaneth not so. He is running them for himself and his, and if they subserve a good and righteous end, that is due to a Power greater than his.

How can "the course of this world" which is "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience" (Eph. 2:2), get, from God's point of view, morally or spiritually better? To ask the question is to answer it? It cannot.

The prevalent confusion of thought and speech may be seen in the common phrase "Christian world." Those two words present a contradiction in terms. As well might we speak of "Christian flesh," or a "Christian devil," as the "Christian world."

Many good brethren, because of unconscious mental or moral strabismus, view the world as becoming more and more Christian, while in fact what they see is only a Christianity that is becoming more and more worldly. Even if by the phrase is intended that part of the earth known as Christendom, or, at best, the Christians that are in the world, still it is incorrect and therefore misleading.

Let a correct exegesis of the Bible world-terms clear up our vision, and then let our thought, speech, and deed, be shaped in accordance therewith. The "world" is not, cannot be, growing better. Only the church, and what is of the church, can grow better; and here, as already said, we should distinguish carefully between the merely professing and the truly possessing church.

This prevalent confusion and lack of discrimination may get fine cleaning up in an incident related by Dan Crawford, the noted English missionary to Africa. A company of his black friends went with him to the distant railway station to bid him good-bye as

he was starting back for a visit to England. I give his own words:

"Oh, how they looked at that railway! Then they asked me to explain to them about some of the things belonging to our so-called civilization. So I began gushing about our wonderful civilization. How they looked and listened! As I went on telling them of automobiles, submarines, aeroplanes, and everything else, trying to draw a wonderful look from them, I noticed one man with an uncomfortable look in his eyes. I could see he was waiting for me the way a cat waits for a rat. Finally he said, as I stopped, 'Are you finished?' And then, dear friends, he punctured my tire with a bang. I will never forget it. He said, 'To be better off is not to be better.'"

Good for the dusky son of Africa. He should be called to teach in a theological seminary, we wot of! All this common talk about world-betterment has to do with things and not with moral and religious qualities, with being "better off." But to be better off is not to be better.

NOTE—This is the seventh of a series of eight articles on "The World," by Dr. Bates. The first appeared in the May issue. The eighth, and last, will appear in the December issue.

* * *

Whole-hearted Service

Sin never goes unpunished. Isaiah gives striking illustration of the fact that God is intense Righteousness as well as intense Love; and this in relation, not only to His People, but also to the nations who are brought within the orbit of this history. Assyria, Babylon, Syria, Moab and Egypt, God takes in turn, and casts against His people for disciplinary purposes; but they were slow to learn—as slow as we are. How often God has dealt with us in respect to some lesson He requires us to learn; desiring that each of us should love Him with an undivided heart, and serve Him with unreserved strength; but we have not been thorough. He cannot yet write "whole-hearted" across our lives, and by many ways He is bringing us to this. Perhaps it is by a series of disappointments, or losses in business, by unfaithful friends, or by wounded love, by sickness and suffering, or possibly bereavement; and yet how slow we are to learn! Shall we not let Him have His way with us? —*W. Graham Scroggie.*

* * *

Faith can do more than remove mountains; it can still a clamorous conscience, make a bad conscience good, soften a hard heart, bend a stubborn will, and bring God and man together.—*Thomas Adam.*

A Mission Field's Testimony to the True Faith

By J. Gordon Holdcroft, D.D., Pyengyang, Korea



MAKE use of what God honors and the work will develop in a natural, spontaneous manner, just as might be expected," said the founder of a great soul-saving work centering at Pyengyang, Korea, which work was referred to in the *Sunday School Times* of November 24, 1923, as one of the truest examples of a God-honoring work in the world today.

The statement quoted was made to a couple of new missionaries eager to learn the most fruitful avenues into which to direct their energies, but the conference which developed around that statement as a text contains much food for reflection for all who share the true faith and who are eager to see evidence of God's stretched-out arm in our own day.

What does God honor? He honors an unwavering faith in the *whole* Bible as the absolute word of God. He honors the preaching and the teaching of that word for just what it purports to be, and He honors the keeping of everything else subordinate to that one great message of life. Such preaching, teaching and emphasis, God has honored at all times and places, at home or abroad.

"Tell them why you are going to the foreign field," said a pastor in 1889 to a young missionary about to speak to his home church before starting for Korea, then a new mission field. "I am going because I believe the Bible is true, the heathen need salvation, and I want to give them the Gospel," was the substance of the address that followed.

"What did you teach the people when you first settled among them?" asked a younger missionary, in 1924, of that same pioneer who came to Korea in 1889. "I emphasized six things, was the reply: That the Bible is God's word, that Christ was the very Son of God, that He came to earth and made atonement for our sins by dying on the Cross, that all men are sinners but that they may be saved by believing in Christ, and that anyone interested should read the Bible for himself to see whether these things are so."

Day after day, on the streets, in his room in a little Korean house, or wherever possible, this man met in a friendly way as many people as he could. "This is the word of God" said he one night holding up a Bible and speaking to a group of men who had gathered to hear him. "How do you know it is?" came

a quick half-ridiculing, half-wistful challenge from a man at the back of the room. "Take it, read it, and see for yourself," replied the missionary. The Spirit of God used the words or manner of the speaker to appeal to that proud, keen, yet withal, humble-minded student of the Chinese classics. He took the Book, read a little, found it strange'y warmed his heart; and so, with a growing wonder he came morning and afternoon and stood outside the missionary's door listening to the explanation of the Word, and every night with an ever deepening interest and a dawning faith, at home he pored over the wonderful words of life. Then, very quietly, he surrendered to God.

Up to that time, and for long after, Pyengyang was known as the wickedest city of Korea; but from that night this spiritual desert began to blossom as the rose. Like Andrew "who first findeth his brother Simon," this young Korean scholar immediately found two of his friends and brought them to Christ by way of the missionary and the Book. So soon had God honored a clear faith in the Bible as the word of God! O ye who falter in faith in the Book, put it to the test wherever you are situated!

How much better was this beginning than that which had been offered him—he a missionary eagerly coming to a people who knew not even the name of Jesus—when he was *asked to begin that ministry of life by becoming a teacher of English* to a lot of heathen boys in an orphan asylum. Going to visit the school—it seems too absurd to believe but it is pathetically characteristic of some of our attempted "Christian service"—he found that these little fellows were being taught, in English, by a missionary, "South Carolina is bounded on the north by North Carolina, on the east by the Atlantic Ocean, on the south by the Atlantic Ocean and Georgia, and on the west"—well it might as well have been by California or Timbuctoo for all those tots knew then or, in all probability, know now.

That, as a means of winning one's way to the hearts of heathen boys when one had in his hands the very Bread of Life! Yet something like that egregious folly takes place in many a mission and other Christian enterprise.

The mission field calls for men and women who know first a Divine Redeemer and realize next that Christ is the only gift they have

worth giving to one who knows Him not. If they have not that knowledge and that purpose let them stay at home and teach Americans to bound South Carolina,—but heathen boys, never while they are without Christ! They need, first and woefully, Him who is able, and who stands ready, to save them from their sins!

But a great mission station and a great mission is not made by one man alone however strong and true he may stand and this principle that Christ is the only gift it has worth giving to a non-Christian has come to prevail very largely throughout not only the Pyongyang Station but also the Korea Mission as a whole. Indeed the principle, being found in practice, has made many a missionary.

A Christian educator from America recently said with the air of one making a great and gratifying discovery: "Why, the basis of this work is evangelism!" He had just visited seven of the thirty Christian churches of this city and had seen five Christian academies, a college, a theological seminary and many other institutions *filled with professing Christian students* which institutions are serving a Christian constituency in a district embracing hundreds of churches with thousands of Christians.

The basis of the work is evangelism, but the basis might have been anything and everything else for, in Korea as everywhere, *the temptation is ever present to do something else rather than preach the Word* as God's actual Message to man, or to accept it and preach it as half God's and half man's, or to mix it up with a sugar-coating.

Let not the modern world think that the "the social Gospel," the higher-critical or supposedly scholarly gospel, the lift-yourself-by-your-own-boot-strap-gospel, or the don't-trust-God-fully-gospel of whatever nature is anything new, or anything confined to so-called Christian lands.

"You can't get anybody interested in this religion this way," said a missionary's boy, cook, and general man of all work as the missionary was preaching the Gospel as the very word of God. "You can't get anybody interested in this way. You should speak of the sayings of Confucius and mix them up with what you are trying to teach and then they will believe."

"Will you teach me English?" asks a non-Christian in a heathen land. "Yes," say many missionaries hoping that English will be an entering wedge for the Gospel. "No," say

the missionaries of "the-Gospel-the-only-thing-worth-giving-to-a-heathen-in-America, Korea or China-believing-kind. "No, we will not teach you English, or sociology, or economics, or finance high or low, or piano playing, or folk dancing, because the Gospel of Christ is what you need, and the only thing we have which will bring you any help," and so the first attempt is to lead to God the seeker for English, or social uplift, or a good job, or anything else with which Satan seeks to blind his eyes from seeing the One Altogether Lovely, and to ensnare the missionary into frustrating his Royal Commission by diluting the Gospel so as to give it only one-half, one-quarter, one one-hundredth, or one one-thousandth of its normal power to reach, break and heal the heart of anyone to whom it is presented as the one thing worth their while.

It is all a question of what one emphasizes in his own thinking and of what he wants to make supreme in the thought of each enquirer. *After* a man becomes a Christian, do anything possible to make him a more intelligent and effective Christian. Some converts will undoubtedly need English, even Greek and Hebrew, some pedagogy, medicine, economics, knowledge of social welfare methods and many other things. Give wisely and generously to such that they may serve God more effectively in the place to which God calls them, but do not seek to give a relatively unworthy gift to those who have not received Christ lest they think that lesser gift to be better than the Gospel and become merely more or less friendly in their attitude toward Christianity but miss its Christ.

This sounds like the very A. B. C. of sound mission policy. Indeed the whole principle and method of a God-honoring foreign mission policy, or home mission policy either, is embodied in it. Nevertheless it is so simple as not to be too widely practiced.

A pioneer, but now retired, missionary to a land where mission work has very largely developed on the "educate the heathen and hope to win them in the process" plan told the writer not long since that in the early days of that work his mission had discussed the question whether it would preach the Gospel despite all hindrances or whether it would build schools and try to win the rising generation and through the students won to Christ seek to evangelize the nation. The latter course was decided upon. Said this man, "I know today, too late, that we failed and, as a result, the Gospel has been bound, and probably always will be bound in that land.

The other plan would have brought on persecution, perhaps even bloodshed, but that would have cleared the air and the Gospel would now have been free."

Two corollaries grow out of this principle of giving the Gospel as the one worthwhile gift to non-Christians. The first is, teach the Bible to the whole Church. The second is, never by intentional or unintentional emphasis allow anything however good in itself to usurp the place which the Gospel should occupy in the estimation of the converts.

As Christ is the one essential for non-Christians to receive whatever else may come later, so also the Bible is the one essential for converts to know, for it is Bible truth understood, appreciated, assimilated, and practiced which tempers Christian character and puts a fine edge on Christian service in mission field as at home.

It is not surprising, then, that this work in Korea in seeking to make use of the things which God honors has as another of its foundation stones a thorough and systematic course of Bible study for all converts. This study is attempted in two general ways.

First, the whole church membership is under instruction in the Sunday School which is the logical development of the Sunday School idea and ideal. In many places the ideal is endorsed of making the Sunday School the pre-eminent Bible teaching service of the church. In Korea it is actually such. The Sunday Schools, as far as possible, are graded and adapted to the needs of the various classes of people who attend them. It is an inspiration to see the whole half day given up to actual Bible study every Sunday as is done in practically all Korean churches.

That, however, is not all. Years ago a pioneer in foundational Christian work in foreign lands, the Reverend John L. Nevius, D.D., of Shantung, China, gave Korea a seed suggestion which has been developed, improved and universally used. It was to form a Bible class system and persuade Christians to lay aside their vocations and study the Bible at certain times of the year.

In materially minded China Dr. Nevius thought it necessary to furnish travelling expenses both ways, board while at the class, and tobacco.

In Korea another pioneer, the Reverend H. G. Underwood, D.D., tried the idea, tobacco and all, but after one or two experiments "my lady nicotine was found to be no aid to spiritual meditation, and money for travel and board was found to be an impossible burden

if many people were to attend. So thereafter, nothing was provided save, where possible, dormitory rooms and, in winter, a little fuel to insure a warm welcome on arrival.

Now each local church as far as possible has each year from one to four classes running at least four days. Central places have larger classes with delegations in attendance from surrounding churches and in the larger mission stations the heart of missionary and visitor may be warmed on the coldest winter day by seeing classes of from two hundred and fifty to two thousand men or women who are studying and paying all their expenses to study the Bible.

The point is that after five, ten, fifteen, twenty years of such Bible study in Sunday School and Bible class to say nothing of study at home, it is no wonder that even an ordinary man or woman becomes an intelligent Christian. Such people may lack many things: they know one, their Bibles; and it is the Bible knowing and reverencing peoples who have in God's good time moved mightily the lands in which they have lived and, sometimes, the world.

Above these Bible classes there are, for officers and teachers, and for specially recommended people, short term Bible institutes in every station, the terms made short and the institutes conveniently located so as many people as possible may take advantage of the course of study which they could not do in institutes far from home running nine or ten months a year.

These institutes complete the system of Bible study save for the theological seminary in which candidates for the ministry are trained. The whole system has produced a body of Christians who with officers and teachers will, in point of Bible knowledge, compare favorably with any in the world.

Not boastfully, but in a spirit of gratitude to God, it can be stated that secondary things have been kept subordinate to the Gospel in this work. There are many and great schools, hospitals and other institutions connected with the mission and churches, but they are the fruit of Christian life and not the form which Christian life takes. The fact that they have developed wonderfully is indeed a proof that God has honored the methods believing, preaching and teaching the Word of God as the primary and greatest duty of foreign missions.

When one enquires whether the work has developed naturally and spontaneously a good test is found in educational work. It would

not be difficult to prove that in certain fields and in certain missions education by usurping the place which rightfully belongs to the Gospel has betrayed the Gospel. It is said that Dr. J. R. Mott twenty years ago spoke of missionaries as "chiefly an overworked lot of school teachers." That remark no less accurately describes conditions today.

In Korea, however, the attempt has been made to keep education in its proper place as "the handmaid of the church." For no other feature of her work has Korea been more criticised than for the practice of admitting practically none but professing Christians to its mission schools.

Schools which confine their admissions to such students as have at least a receptive attitude toward Christianity are often called "narrow" and "unevangelical," because poorly informed men at home, or men who make no distinction between Christianity and education, cannot see that conditions are different in the midst of a sodden heathenism from what they are in even the most careless land which has long known the Gospel.

Even among children of Christian families on the mission field there are sufficient boys and girls nominally, but not really, Christian to give as large an unbelieving element as can well be handled without injury to the atmosphere of the school. Surrounded by a festering heathenism any school made up of a large proportion of non-Christian students will scarcely be able to maintain its Christian ideals, for these ideals are formed as much by the students as by the faculty, however fine the latter may be.

Yet, there are so-called mission schools in certain places whose student body is fifty, seventy-five, even ninety-five per cent non-Christian! If all financial aid to such schools were cut off, in some lands there would be very few mission schools left to receive aid.

There is one school where some years ago of eight hundred students only about fifty attended chapel, and no pressure was exerted on the others to secure attendance. There was one school where an American visitor was asked not to mention the name of Jesus when he spoke to the boys or they would resent it and leave the service! One such school one year had thirty-seven Christians among eight hundred students with half the teachers non-Christians. One such school even boasted that "no propaganda," that is, no effort to persuade men to accept Christ, marred its work! If these schools won their students to

Christ it would be a marvel, and as a matter of fact they do not.

Good men and women accustomed to see Christian schools and colleges in America win to an open confession of Christ all their students who have not accepted Him before entering should see that there is a difference in situation between schools in Christian and in non-Christian countries. It is greatly to be doubted whether any school which admits a large proportion of non-Christian students can do that primary thing which should be required of every mission institution, that is, make everyone who thinks of that institution think Christ before he thinks education or before he thinks anything else.

Moreover, schools which make people think Christ before they think anything else will win more young people to Christ in ten years than a school with doors open to all will win in fifty. On the mission field it is direct evangelism that counts in winning men to Christ; yet one old missionary once said to the writer in regard to his people, "They cannot be won that way. We must gather them into schools and hope in time to win a few of them that way."

Any who think that we are approaching this matter from one viewpoint and from the experience of Korea alone should read the whole of an article which appeared in the *Chinese Recorder*, December, 1923, on the subject: "Is Our Educational Work Building Up the Church?" This article is by one who has been in China twenty-seven years, the Reverend Edward James, D.D., of the Methodist Episcopal Mission, Nanking. Dr. James says in part:

"Foreign missionaries in China have given themselves to educational work with vigor, fervor and persistence worthy of the great expectations held. The creed formerly held by multitudes of workers was recently fairly expressed. I believe that the propagation of Christian civilization is the greatest work in the world, and that Christian schools are incomparably the finest agents for the spread of Christian civilization."

Let us face the facts. The writer is familiar with a large region and has conversed with many on this matter. During the last thirty-five years we have had several thousands of boys in our schools for from two to ten years. The actual figures are not at hand, but conservatively estimated probably a thousand, or more, of these have professed Christianity, been baptized on confession of faith, and received into church membership. Surely by this time we ought to have a sturdy Christian

Church, for did we not so promise ourselves? But again to quote a recent writer:

"We are facing the fact that hundreds of nominally Christian students who have been through our schools are having nothing to do with our churches. It is high time that we faced the problem squarely. What do we gain by pouring water into a bucket that has no bottom? In our particular case, of the thousands who have had years of training in our so-called Christian schools, and of the many hundreds who have gone the full length of entering into church membership when they were in the schools, within a twelve month after they have left the school scarcely any can be found who have more than a nominal connection with the church . . . they make no Christian profession and acknowledge no Christian obligation. . . . And this paralleled fact is suggestive . . . of the hundreds of substantial and intelligent members of our churches very few were ever students in our schools."

This thought-compelling article concludes with the statement

"a self-supporting church will be built up vastly sooner if we transfer a large part of our educational passion and interest to direct evangelism, and by diverting our resources chiefly to evangelism for, say twenty years, we shall soon have a large Christian constituency from which to draw students and to which they may safely and helpfully return without being swamped in a wholly pagan environment."

In Korea there are thirty-five hundred Christian churches whose members have been practically all won through the direct presentation of the Gospel to them. Statistics are not at hand to show how many Christian students there are in the country, but in Pyongyang city alone there are over two thousand Christian students in mission schools of academy and higher grade, one hundred and fifty of these being in college and two hundred in the theological seminary. In mission and church schools below academy grade there are many hundred more students. All of these are professing Christians and when they leave school they "safely and helpfully return" to the churches from which they came. In school they form as large a student body as can be cared for leaving no excuse for our Christian schools to seek for non-Christian students to fill their hal's.

A proposition proved by the failure of one method and the success of the direct opposite would seem to leave no doubt as to which the God-honoring methods and principles of work are.

But however important education may be, a test along that line alone is not sufficient. Along other lines than education has the work in Korea developed naturally and spontaneously. Is there proof along other lines that

God has honored the method of believing, preaching and teaching the Bible as the absolute word of God and keeping all things else subordinate to that work?

To go back to that little room where years ago fundamental principles were being wrought out, when the first candidates were being examined for baptism, a Korean helper asked one of the men whether he had told his wife, his friends, or his neighbors of the truth he had learned. The man replied "No." Exclaimed the helper in surprise, "Why, this thing hasn't really gripped him yet or he couldn't help telling them!"

At once the principle of preaching to others by the ordinary church member, which someone said the Korean Church had "stumbled upon," but which is rather, as this helper, himself a young Christian, recognized, *a natural outgrowth of faith*, took its place in the life of the Korean Church. It has long since become so thoroughly a part of Christian life that few are ever baptized without being asked "Have you told your family, friends, and others, and have you tried to lead them to Christ?"

Again, it was a perfectly natural and spontaneous outgrowth of this work of personal testimony that, some years later at a Bible class—usually combined with evangelistic effort—in a discussion as to how to reach the unconverted in a certain place, a man quietly said, "I'll give five days to preaching to them." (This man's name is surely recorded in heaven but we do not know it because no one realized then what a mighty thing was beginning.)

The idea took, others subscribed more days. Two or three other churches tried the same plan that year. The next year it spread everywhere. Now there are thousands of days of preaching subscribed and paid annually by "ordinary" church members. At one class what amounted to the time of one man for over nine years was subscribed.

In Palestine those who "were scattered abroad after the death of Stephen went everywhere preaching the Gospel." That is the model. To preach and spread the Gospel is the duty of every Christian. Never will a bought and paid for evangel carry the Gospel very fast, or very far, or with any great power. No heathen believes that any one, missionary or other, would preach a new spiritual religion without being paid for it.

The typical attitude toward this was well expressed by a man who, after hearing a missionary preaching to a crowd of people was

heard to remark, "Yes, he gets a dollar for every convert he makes." But let a man volunteer to preach, spending his own hard earned money to do it, doing it only for the love he bears his Saviour and people will eventually find this out; and then something will happen.

God has always asked His people to dedicate at least a part of their substance to Him. Has this come about naturally and spontaneously in Korea? The original group of Christians in Pyengyang in their first offering gave just thirteen coppers cash, each piece with a square hole punched through the middle, and equivalent—it is almost pathetic to state it, as pathetic as the widow's two mites—equivalent to two and a half cents! They had not advanced far then we may say.

A few years later that group of Christians with those who had been added to them in the meanwhile, on their way to princely Christian giving, gave, for the purpose of building what has become the great "Mother Church" on the hill, ten thousand "nyang," then equal in purchasing power to \$10,000.00 in America. The heathen were astonished and many a man said: "What have these Christians found that they are willing not only to be looked upon as fools for believing but are also actually willing to give like that for their beliefs?"

Last year one man in Pyengyang gave, for the purpose of founding a Christian kindergarten, 70,000.00 yen. (\$35,000), and this year added to his gift 50,000.00 yen. more for endowment. In 1922 the Presbyterian Church in Korea alone gave for self-support and for the extension of the Gospel at home and abroad over 1,000,000.00 yen. Not a tenth of the present number of thirty-five hundred churches in Korea ever would have been built had the Korean Church not learned that any church can support the Gospel in its midst on a plane as high as that on which its members live.

As a matter of fact it costs more to support heathenism than it does to support Christianity anyway. Every church is the better for expressing in some visible way its love for its Lord even at the cost of real sacrifice, and all over this land from the first little church at the cost of a few yen to the last big church at the cost of 42,000.00 yen every church which has erected its own place of worship has helped stop the mouths of the heathen from saying "They are rice Christians."

No new church ever advanced far on the path of Christian living without encountering persecution and suffering. Sometimes we

fear that the "natural" way of meeting persecution is by falling away; but the "natural Christian way" is by looking to Him "Who for the suffering of death is crowned with glory and honor."

An editorial in an American church paper asked "Would anybody suffer for his convictions today?" The reply is "Yes, many would, if God should prepare them for it and lead them into it." The Lord knows those whom He can trust to "suffer for His name."

In the very early days of the work in Pyengyang, during the missionary's absence from the city, the Korean officials decided to arrest the leaderless Christians, as they imagined them to be, and to break up the work. Under the Spirit's guidance the Christians, ignorant of any attempt to be made upon them, met for prayer and were considering the passage in Luke, "Fear not them who are able to destroy the body, but rather fear Him who hath power to destroy both body and soul in hell. Yea, I say, rather fear Him." They had just finished their consideration of this when the police rushed in, clubbing everyone in their path. The Christians scattered as best they could, but two of them were arrested, as were also two heathen who had negotiated the sale of the property to the missionaries. All four had hands and feet put in the stocks. Later their hands were released and they were given an opportunity to obtain their freedom by cursing God. The two heathen immediately clapped their hands, as the custom is, cursed God and secured release. The two Christians refused and so were taken out to the execution ground and ordered to kneel at the execution block and there they were given another opportunity to curse God. They still refused and expected the next instant to have the sword descend. To their amazement they were jerked to their feet, kicked and told to get out of the place. They ran through the crowd, stoned as they ran. The explanation of their release is that the central government in Seoul had telegraphed orders to release the men but the provincial officials decided, if possible, to make them recant before releasing them. These men may still be met in Korea. One is an honored Methodist pastor. The other has become a Presbyterian pastor.

One other result the police had not expected. Among the attendants at the prayer meeting mentioned above was a man who had come through curiosity. He, with the Christians, was beaten, but as the blows fell this man said to himself: "I am not a Christian,

but if I am going to be beaten as a Christian I will be one." He made his decision that night and God honored it by admitting him later as one of the first seven men to become Presbyterian ministers in Korea.

In another instance also Satan at that time over-reached himself, for a man in the country, a Christian, but secretly, hearing that the Christians were being arrested was called into boldness and decided to go into the city and throw in his lot with his Christian brethren. "You'll be killed," said his mother and brother as he started. "Nevertheless, my place is with them," said the man, and in he came.

The Korean Church has, ever since, had its share of persecution and suffering. But persecution, especially by government officials, has in practically every case, *cleared the air*, shown the officials, both Korean and Japanese, that there are limits beyond which they cannot, in this age, go; and so, greater freedom for the preaching of the Gospel has resulted. But only when the Christians have "bowed their necks the death to feel."

One of the most difficult things to inculcate in a mission land is regard for the Christian Sabbath. Indeed, not money but Sabbath observance is "the acid test" of spirituality on the foreign field. Many are distressed by laxity in this respect among Christians in such lands, but in Korea Sabbath observance has come about naturally. "Naturally?" Yes, naturally, by temptations overcome by men and women forewarned and forearmed by Bible study.

Years ago old Deacon Chung helped the Christian conscience of the church when being offered on Sunday a business opportunity which would have netted him a ten dollar profit (he can laugh at it now but it meant a rare bit of good fortune for him then) got the better of the temptation and lost the opportunity, but strengthened his brethren.

A few days ago, in Deacon Chung's city, two men were asked to become Christians, one of them replied, "We might just as well become Christians, for we live and have our place of business on West Gate Street: all the people in that section are Christians and we can neither buy nor sell anything in all that district on Sunday."

"Go down any of the main streets in this city of 100,000 people, on Sunday, and you will see row after row of the most prosperous stores closed. This is voluntary, for there is no Sunday closing law in Korea, and thus it constitutes a mute but powerful testimony to the reality of Christian life in what was

once "the wickedest city in Korea." This has come about naturally and spontaneously in response to the standards set by the church, which in turn were based on the Word of God.

Another spontaneous development which has inevitably resulted from preaching the Gospel is that woman is slowly, but surely, being given the place she eventually takes in every Christian society. The first three believers among the women in Pyengyang stood first in the kitchen of the little Korean house in which the missionary lived. This "kitchen," like all Korean houses, had only an earthen floor. There the women listened to the Gospel. Later a part of the main room was curtained off for them. Still later the whole half of the church was assigned them. Just so an ever widening field of life and Christian service has opened for them when they become Christians.

One of these first three, for instance, was for years the president of the Women's Missionary Society which has kept two people at work as evangelists for twenty years and has raised thousands of dollars besides, and has sent evangelists and Bible women all over Korea and even to regions beyond. Because they have proved their ability along so many lines women are now respected in the church as they are not outside the church and as they never would have been but for Christianity.

Perhaps it is typical that these women were among the first to realize the need of a bit of "social welfare work," that is, the establishment and support of a home for old and destitute women, where these poor creatures can find a place of safety in this, and withal a hope for the next, life. No wonder then a Korean man, speaking of the blessing the Gospel had been to his people, said: "It has broadened the lives of us all but particularly the lives of the women."

One of the most striking things about this Bible preaching and Bible teaching church is that the hope of the Lord's personal return to earth has become a natural part of its spiritual life. A visitor who asked a congregation of about a thousand people, how many of them were looking for the Lord's return was surprised to find that nearly everyone in the whole congregation held up his hand to signify that he had this hope. Certainly they have been taught this, but also certainly they find that the natural meaning of those Scripture passages which refer to Christ's return yields this hope, and in all their study of the Scriptures they have found nothing contrary

to it. This hope has kept them cheerful in persecution, faithful in witness, confident for the future, for they know that whatever the present contains of suffering or of joy, the future lies with Christ.

Sometimes, however, the strongest testimony is found not by taking the church in the mass but by considering what the natural way in mission work does in individual lives. Does it give them a vision of what they may accomplish for God and man in small, perhaps unnoticed, ways?

A little old woman, like Dorcas a widow from her eighteenth year, used to walk six or seven miles to church every Sunday and Wednesday. Somehow she had accumulated a little money for a rainy day. Of her own volition she put all her savings in trust, and every six months, or year, as she drew her interest she would decide how the accumulated interest should be used in the Lord's work. At last when her beloved church was exerting itself to build a fine new edifice, this old lady, then seventy-eight years of age, made what will probably be her last financial investment, putting all her capital into the church building, for, she said, "There it will work for the Lord many years after I am gone."

Reverend Kimm Sundoo is a college and seminary graduate, now a professor in the theological seminary. Years ago, while getting his own education in the midst of a good deal of poverty, Mr. Kimm and his wife began adopting homeless and helpless children. They have seven of their own, including one born blind, concerning whose education they have long been praying, but already six others have passed through or are still in their home. The last urchin to find a haven there had formed the habit of stealing, so Mr. Kimm knew that this was to be corrected but knew also that to do this he must first win the boy's confidence. The boy stole a number of things even from his new home. Neither Mr. Kimm nor his wife said anything to him, however, until one day after the boy had begun to show that he felt a little more at ease Mr. Kimm said to him, "You do not need to steal things like that. If you want anything here just ask for it." The boy did begin to ask for what he wanted rather than take them surreptitiously. At last this man who had learned of Christ that boys are more important than things realized that he had the boy's whole confidence. He then had a frank talk with him, and at the close said, "Go into that room by yourself and write down a list of all the things you can remember that you have taken

wrongfully." The boy did it. Today this little fellow is as trustworthy as any boy.

These are but two instances of many showing how the true Gospel works to permeate society with Christian ideals of conduct; but note this, that the vision and purpose to do so come after and never before receiving Christ.

It is natural that such a people, presented with the Bible as the absolute word of God, nourished upon Bible truth as their chief spiritual food, led out to use the strength God has given them in ways which have testified daily to God's power in their own and in other lives should form strong convictions and certainties as to the truth.

Old Deacon Chung, who in early days kept the Sabbath at a loss of ten dollars, in these latter days happened into a modernistic church established in Pyengyang by a Japanese, a church now, happily, dead because its modernistic pastor has been called to give his account to God. Mr. Chung heard this pastor "preach" to his people that "Jesus was the son of Joseph." Boldly he took the pastor to task, saying, "What do you mean by saying that Jesus was the son of Joseph when the Bible says that He was the Son of God, born of the Virgin Mary?" The Japanese pastor could only reply, "Well, that is what is being taught now in America and Japan."

That such a church should be prepared to resist modernism is natural. And modernism is in Korea as it is everywhere. Within the past three years it has come in like a flood. It is in the press and in Korean secular literature. Japan is sending strong streams of intellectual doubt into the country. Students returned from America sometimes tell the people that the missionaries are back numbers. A hearing is assured almost anywhere for socialism, Bolshevism, Russellism, naturalism, rationalism. These hostile forces are striking the students with special force although they often suffer setbacks as when such doughty champions of the faith as Dr. Robert Dick Wilson come to the land, for many felt that in one visit this man of profound scholarship and faith had put to rout whole hosts of rationalism. Nevertheless, the scattered forces of unfaith are never, in these days, long in reforming to the attack, although one suspects that their world-wide impetuosity at this time is caused by the fact that their directing spirits know that these are among the last days in which they will have opportunity to "jar the centuries with their strong unrest" and revolt because He whose right it is to reign will shortly raise a standard against them.

At times some who may or may not know that they are encouraging these forces give encouragement to them. This past year a missionary circularized the church suggesting that for the sake of securing recognition from the government for a mission school the Bible be dropped from its curriculum. He asked the opinions of the Korean pastors about the procedure. This was before the law was promulgated which gives the right to government recognition to schools which keep the Bible in the curriculum. The missionary's suggestion was a blow, indeed. It encouraged every man with modernist leanings in the church. Never before had such a storm been raised but the church stood fast for retaining the Bible, for, despite what a few men of influence do or say, the rank and file of the church have learned that when one has learned the truth he must vote in conformity with his convictions and not against them.

Indeed many Koreans, knowing perhaps little but the Bible, have received a witness that is unshakable. Some years ago two missionaries, concerning whose teachings the Korean Presbytery had doubt, appeared before a committee of that Presbytery and were examined. One satisfied and the other failed to satisfy the committee as to the correctness of their views. The Korean pastor on whom devolved much of the task of interrogating the missionaries was later asked how he, not having studied minutely in school the critical theories involved, had the boldness to quiz men who had studied in the schools of America. He replied simply, "I have now known the Lord for many years and He has so clearly testified to me that the things recorded in the Bible are true that I could not but take the course I did." It need only be added that whatever this man may or may not know he does know God and has been one of the most widely used men in the Korean Church.

The preaching of the Bible, therefore, as the word of God, able to win its way to the hearts of any who give it an adequate hearing, has worked out naturally and spontaneously to the building up of a true church with many schools, hospitals and other institutions as adjuncts of its work. All this, of course, is having its effect in every legitimate way in bettering conditions of life for all the people of the land. To say this, however, is not to say that there are no dangers, perils, anxieties for the present or for the future. There are many of these and in some respects they are more and greater than ever before.

Some have been indicated, others have not. Nevertheless we believe that He who hath begun a good work here will continue it.

Moreover, by these very difficulties overcome, not less than by its earlier triumphs, the Korean Church is learning that fundamental thing required of any genuine church or individual Christian, that is, simply to trust God. She has been helped greatly by many a true man and woman of God from Christian lands both by those who, like the Reverend Samuel A. Moffett, D.D., the pioneer missionary to Pyongyang, have dwelt long in her midst, and by others whose visits may have been very brief. In return, most Korean Christians would be glad to know that a simple recital of what God hath wrought here had in any measure served to encourage the great mother church to stand firm, strong and unwaveringly in the battle which has come upon her for the faith once for all delivered to the saints.

* * *

Specimens of "Hand-picked" Souls

The princely Bishop Warren was led to an open confession, while a freshman at college, through a Saturday morning's stroll with a junior. Bishop Bashford tells of a senior in Ohio Wesleyan convicted because of failure to do personal work. He made a list of sixteen students and began to work for them. All were converted and six entered the ministry. A traveling man asked a business man for the privilege of putting him on a prayer list. He permitted it but laughing scoffed. He was, however, converted and became the great Young Men's Christian Association worker, S. M. Sayford, who won C. K. Ober, who won John R. Mott. Dr. Chapman tells of his ignorant Irish janitor, who prayed for and claimed the Holy Spirit's power and then in a few months led sixty men to Christ. Bishop Berry was led to Christ by two young friends who took him into his father's barn and held a prayer-meeting.—*Bishop McDowell.*

* * *

History, from its opening pages until now, and from now until time shall be no more, will evolve the subject of infinite love contained in the message of the cross as the noblest theme that can engage the most earnest thought of man.—*Rev. A. M. Hubly.*

The Book of Daniel

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II



IN the paper last month on the Book of Daniel, only an Introduction and an Analysis were presented. Because of lack of space, nothing was said about the Visions narrated—Nebuchadnezzar's and Daniel's—the objects seen in them and their import. While each vision is a distinct prophecy, they are all organically one. Nebuchadnezzar's vision of the Colossus is first and fundamental, and Daniel's subsequent visions only repeat and enlarge, in order to bring out something new in the character and development of the first.

To those who care for Bible study, it may be interesting, and indeed profitable, to glance at these prophetic visions, this Babylonian museum—Nebuchadnezzar's Colossus, with its gold, silver, brass, iron, constituting the department of metals, and Daniel's animals constituting the "zoo."

It should be borne in mind that these visions cover the Times of the Gentiles, unrolling before us a panorama of the ages until the end of this Dispensation, the consummation being in the Second Coming of Christ.

I

The gold head of the Colossus represents King Nebuchadnezzar and the Babylonian kingdom. Said Daniel to Nebuchadnezzar, "Thou art this head of gold" (ii. 38). In Daniel's first vision, chapter vii., the lion with eagle's wing represents the same thing.

II

Said Daniel to the king, "After thee shall arise another kingdom inferior to thee" (ii. 39), which is represented in the Colossus by the breast and arms of silver. The bear that raised itself up on one side and had three ribs in his mouth, in Daniel's first vision (vii. 5), and the ram with the two horns in his second vision (viii. 3,4) represent this second kingdom.

Nebuchadnezzar, after a reign of 43 years, passed away. He is followed by Evil-Merodach (two years), Neriglissar (three years), when Nabonadius ascends the throne. It had been said to the bear, "Arise and devour much flesh" (vii. 5). Said Daniel, "I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before

him, neither was there any that could deliver him out of his hand; but he did according to his will, and became great" (viii. 4).

Nabonadius goes out to meet these ravaging beasts,—i.e. Cyrus and the Persian army. Before going, he makes his son-in-law, Belshazzar, co-regent with him, who stays behind to conduct the affairs of state at the capitol, Babylon. Cyrus pursues his victorious way, comes to the capital and invests it. Belshazzar is at his feast. A mysterious hand writes upon the wall, *Mene, mene, tekel, upharsin*, announcing his doom. That same night, 63 years after Daniel had said to Nebuchadnezzar, "After thee shall arise another kingdom" (ii. 39), Belshazzar was slain, and Babylon fell. By this victory of Cyrus, his monarch, Darius the Mede, ascends the throne, and the second kingdom, the Medo-Persian, represented by the breast and arms of silver, the bear and the ram, is established.

III

The Colossus had belly and thighs of brass. There shall arise, said Daniel, "another third kingdom of brass, which shall bear rule over all the earth" (ii. 39). This is represented in Daniel's first vision by a leopard-like animal, which had upon the back of it four wings of a fowl: the beast had also four heads, and dominion was given to it (vii. 6). This same is also represented in Daniel's second vision by the furious he-goat with the great and notable horn between his eyes, that pulverized the ram (viii. 7), his great horn being afterward broken (viii. 8), in place of which "came up four notable ones" pointing to the four points of compass (viii. 8), and out of them a little horn which waxed so great that it "cast down some of the stars [earthly princes] to the ground, and stamped upon them" (viii. 10).

Said Gabriel to Daniel, in explaining the second vision, "The rough goat is the king of Grecia" (viii. 21). He gets in his work, and the Medo-Persian dynasty, the second kingdom with its eleven kings, which lasted 208 years, passes away. But this king of Grecia was Alexander the Great, who by the force of arms became universal monarch, and then sat down and wept because there were no more worlds to conquer. So the third kingdom, the kingdom of brass, is established.

IV

But Daniel told Nebuchadnezzar that a fourth kingdom should arise, "strong as iron; forasmuch as iron breaketh in pieces and subdueth a'l things; and as iron that breaketh all these, shall it break in pieces and bruise" (ii. 40). This is represented in the Colossus by the legs of iron with feet and toes of iron and clay; in Daniel's first vision by a fourth beast, "dreadful and terrible, and strong exceedingly," "diverse from all the beasts that were before it" (vii. 7); but it does not appear in any of the other visions.

Alexander, after a reign of twelve years and eight months, died in the thirty-second year of his age, as the result of a drunken debauch. The leopard-like beast that represented him had four heads; and also the he-goat that represented him had his notab'e horn broken, from which four other horns arose. Upon his death, his kingdom was divided and distributed to four generals: to Cassander, Macedon with Greece to the west; to Lysimachus, Thrace and the North; to Seleucus, Syria with Babylon and the East; to Ptolemy, Egypt and the South.

Following this Grecian kingdom with its subdivisions, came the fourth kingdom, the Roman, the kingdom of iron. The legs of iron end in feet and ten toes (part of iron and part of clay); and the dreadful and terrible beast representing it had ten horns. These tens represent the ten parts into which this kingdom was at some time, or times, to be divided.

V

The fate of the Colossus, and so of the kingdoms, was to be destruction. Each kingdom succeeded the one that went before, not by annihilating it, but by incorporating it, thus making one whole of the Times of the Gentiles. And a stone, "cut out of the mountains without hands" (ii. 44), shall smite the feet with terrific impact, shivering the entire structure.

Said Daniel to Nebuchadnezzar, "In the days of these kings [*i.e.* the ten final kings] shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people"—[in Daniel's first vision he says it shall be "given to the saints of the Most High" (vii. 22)]—"but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (ii. 44).

This kingdom, of divine origin, for it is set up by "the God of heaven," is manifestly the

kingdom of Christ—not the church, for the church is not the kingdom—but the kingdom of the heavens for which we pray when we say "Thy kingdom come"; the kingdom which Christ, as a nobleman has gone into a far country to receive and to return (Lk. xix. 12); the kingdom of which Paul speaks, 2 Tim. iv. 1, when he charges his son in the gospel, by "the Lord Jesus Christ who shall judge the quick and the dead at His appearing and His kingdom."

The Time Element—the Seventy Weeks

We must now glance at the time element of the Book—the seven sevens, the three-score-and-two (*i.e.* 62) sevens, and the one seven, or the "Seventy Weeks" as they are called.

When did this celestial time-table begin? The answer is Daniel ix. 25-27:

"Know, therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks: the street sha'l be built again, and the wall, even in troublous times. And after the three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince [*i.e.* another prince] that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

In Nehemiah ii. 1 and 8, we find that King Artaxerxes I. gave this command of restoration of Jerusalem in the month Nisan, in the twentieth year of his reign, *i.e.* according to Archbishop Usher's chronological studies, B. C. 454. From that point to the cutting off of the Messiah, or the crucifixion of Christ in the month Nisan, A.D. 29, was precisely 483 years, or 7-sevens, plus 3-score and 2 sevens, *i.e.* 69 prophetic weeks of 7 years each. The train of events was on time! Says Pember, "The first part of this great prophecy was exactly fulfilled to the very day."

The Seventieth Week

Now how about the Seventieth Week, or final period of seven years?

Let me make my way at once through the

thousands upon thousands of pages that have been written upon this subject, and simply state the conclusion arrived at which seems to me the correct one.

All the exegesis that makes the seventieth week end with Antiochus Epiphanes (viii. 8-13) who died B. C. 164, as so many hold; or with the birth of Christ; or with the death of Christ; or with the destruction of Jerusalem under Titus, A. D. 70, is to be rejected.

INTERVAL. Any one can see, by reading, that *between* the sixth and seventh seals, and the sounding of the sixth and seventh trumpets, in the Book of Revelation, there is a gap, a parenthesis, an interval. Just so there is an interval between the sixty-ninth and seventieth week of Daniel. When the Messiah was cut off from establishing his kingdom on earth, God's celestial clock that marked prophetic time, stopped. We are now in that interval, the parenthesis of the story of God's ongoing aeons, and it covers the entire present gospel dispensation, or church age.

It is the period represented by the Epistles to the Seven Churches in the second and third chapters of Revelation, which are a prophetic portrayal of the course of the church through this dispensation: EPHESUS, the church of "first love," to about A. D. 100; SMYRNA, myrrh, suffering, the ten persecutions, up to A. D. 313; PERGAMOS, married, the church married to the state in worldly alliance by Constantine, from 313 on; THYATIRA, incense, ceremonialism, multiplied to completion, to attract and satisfy the religiousness of the natural man, both barbarian and civilized, from about 750 to 1200; SARDIS, "a name to live, but dead," from about 1200 to 1517, through the "dark ages" to Luther; PHILADELPHIA, brotherly love, the church of the Reformation, when almost all christendom was quickened anew with a spiritual pulse, from A. D. 1517; LAODICIA, lukewarmness, ecclesiastical democracy, formal profession, self-conceit, self-satisfaction, but awful self-deception, ending in final apostasy. (Where are we in the course of prophecy?) When the course is completed, when "His appearing and His kingdom" shall supervene, the clock will be set agoing again, and the Seventieth Week will commence.

THE WEEK. This period will be marked by the rise of the "Little Horn" which comes up among the ten horns (vii. 8, not to be confounded with the little horn of viii. 9), trying to "wear out the Saints of the Most High (vii. 25); by "the prince that shall come on

wing of abomination, a desolator" (ix. 26, West's translation); by the "abomination of desolation" spoken of by Daniel (ix. 27) and by Christ (Matt. xxiv. 15); by the Anti-Christ of whom John speaks (1 Jno. ii. 18); by "that Wicked," "the man of sin, the son of perdition" of whom Paul speaks (2 Thess. ii. 8) "whom the Lord shall destroy with the brightness of His coming"; by the "great tribulation" (Matt. xxiv. 21; Rev. vii. 14), a time such that "none is like it, even the time of Jacob's trouble" (Jer. xxx. 7; Dan. xii. 1), etc., etc. The same person is meant in all these passages—the Anti-Christ. Many, many are the different ways he is spoken of in Scripture and his awful work and times characterized.

Then, too, shall be the period of the "stone cut out of the mountain without hands," smiting into swift destruction the feet of the Colossus and toppling the whole image into ruin, and its increase until it becomes a great mountain and fills the whole earth (vii. 35). The stone does not refer to the first advent of Christ and the gradual growth of Christianity till it dominates the whole world, as we so often hear it stated, but to the descent of Jesus Christ from heaven in judgment to smite the rebellious kings of the earth and dash the hostile nations in pieces, as we read in Psalm ii., and to filling the whole earth with His universal, indestructible, everlasting, glorious kingdom. Then, likewise, during these seven years, shall be the grand assize upon the living nations recounted in Matt. xxv., the first resurrection of 1 Thess. iv. and Rev. xx., and the judgment of award in the heavenlies at which only the righteous shall appear according to 2 Cor. v. 1-10, etc., etc., at the conclusion of which period shall be ushered in the millennial age whose glories the ancient prophets have exhausted the possibilities of language to unfold.

The Book of Daniel! O Daniel! Daniel! blessed man thou, to be made the organ of God in revealing His plan of the ages! What signal honor is thine! Thou didst not thyself understand much that the unfoldings of history have made plain to us; but much remains. Thou wert told to "shut up the words and seal the book to the time of the end" (xii. 4), but it was said to thee, "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days" (xii. 13); then thou shalt see, and we shall see, the fulfillment of all, God's plan completed!

Let me close with the words of Dr. Nathaniel West: "Holy men today realize the

fact that in this Book was concealed a sun of surpassing brilliance, whose light should burst forth in the 'Time of the End' and irradiate with its splendor the eyes of all whose blessedness it is to seek it. In it we read histories the most marvelous, and prophecies whose far-sightedness outstrips the utmost reach of human genius, forecast, and sagacity. It provides the most brilliant confirmation of the inspiration of the prophets. It discloses the only time philosophy of history, unveils a procession of the ages, publishes an almanac

of time, and sets before us a moving panorama of marching empires and of rising and falling kingdoms, covering already nearly 2,500 years. It foretells a hundred events, three-fourths of which have been fulfilled. It supports its omniscient predictions by omnipotent deeds placed along side of them as pledges of their accomplishment—the supernatural in the one case, the proof of it in the other. In an honest mind, unswayed by prejudice and false science, it compe's belief. Its grasp is the grasp of the Almighty."

Botany Refutes Evolution

By Professor George McCready Price, A.M., Union College, Nebraska



R. J. P. Lotsy, the Holland botanist, is highly respected throughout the scientific world. He had already issued several volumes largely devoted to an endeavor to trace out the lines of descent of modern plants by means of their fossils. But he has become disgusted with this whole business, and in 1916 he stated:

"Phylogeny, *i.e.* reconstruction of what has happened in the past [in the way of evolution], is no science, but a product of fantastic speculations."—*"Evolution by Means of Hybridization,"* page 140.

As this statement appeared so strikingly like what I have been teaching for nearly twenty-five years, it may be understood that I became very much interested when I saw this sentence quoted in another very recent book a few weeks ago. I posted off to the University library, and after some difficulty I got the book and verified the quotation. I found by the connection that the author meant exactly what he said; namely, that the endeavor to trace out evolutionary pedigrees for the present or modern plants (chiefly by means of the fossils) is really no science at all, "but a product of fantastic speculations." And I said to myself: "Good for Lotsy! If the zoölogists (like Henry Fairfield Osborn, *et al*) would only learn a lesson from the botanists!"

English Botanists Speak

But I find that many of the leading botan-

ists of England are now saying about the same thing. A new book by Prof. D. H. Scott has just come to hand, entitled "Extinct Plants and Problems of Evolution" (1924). In this book Dr. Scott comments on the views of Lotsy, as stated above; and while he thinks that Lotsy may have gone a little too far, he says: "Like Dr. Lotsy, I have become skeptical of late as to most phylogenetic reconstructions."—Page 18. That is, he has become skeptical regarding the long-popular amusement of tracing our imaginary pedigrees and telling just how certain types of plants (or animals) have evolved.

It may be worth our while to notice some of the things about which the botanists have become skeptical.

Here is one statement from Scott, from this book which, as I have said, has just been published this year:

"The [geological] record shows no time limit between Monocotyledons and Dicotyledons, and throws no light on the possible derivation of the one class from the other. Both extend back far into the Cretaceous, and throughout the whole time the Dicotyledons, appear more numerous than the Monocotyledons, as they are at the present day."—Page 43.

But all this is perfectly natural; it is exactly what we might expect, if, as I have contended in my "New Geology" [published by Pacific Press, Mountain View, California] and elsewhere, the various geological "formations" do not represent successive ages in the world's history but merely contemporary floras

NOTE—Professor Price holds a unique place in the present conflict over the question of evolution, which is really at the base of the war within the churches. While the majority are dealing with the subject strictly from the theological angle, Professor Price proceeds to prove evolution false from a scientific standpoint. During the past twenty years he has written a number of works, notable among which are "Fundamentals of Geology" and "The New Geology." His various books have proved a veritable arsenal for those waging the fight against evolution.—*Editors.*

and faunas which were buried all together in the long ago. Thus these various geological deposits merely reproduce for us the ancient floras and faunas of the antediluvian world. Why then should the Dicotyledons not appear always more numerous than the Monocotyledans, "as they are at the present day"?

The Story of the Ferns

Fossil botanists have discovered a large group of extinct plants which they have called *Pteridosperms*, this name being well translated by the common, or ordinary, name, *Seed ferns*. These plants had the habit of ferns as to growth, but they produced highly organized seeds on their fronds, these seeds having been discovered in great numbers of instances; and by the skillful technique of modern methods thin slices or sections of these seeds have been made and examined under the microscope. Under these methods of study, botanists have learned almost as much about the cellular structure of these ancient and really extinct plants as they know about the modern ones.

To the students of evolution, it has seemed that these seed ferns ought to be a good half-way stage between the true ferns and the true seed plants or flowering plants. But this idea must now be abandoned, so Scott tells us.

"On a review of the whole evidence, the former belief in the origin of the Pteridosperms (and through them of the seed plants generally) from ferns must be given up. We have no reason to believe that ferns, as botanists understand the name, are any older than the Pteridosperms themselves."—Page 207.

Thus Scott says:

"The origin of the seed plants is still an unsolved problem."—Page 108. "The fossil history of the flowering plants shows no sign of a beginning, for, with few exceptions, all the specimens known can be referred to families still existing."—Page 42.

The recent discovery of a true Angiosperm, the highest branch of the flowering plants, in a true carboniferous coal bed in Illinois, as certified by Dr. A. C. Noé, of the University of Chicago, makes the matter very much worse for the evolutionists. This discovery was made after Dr. Scott's chapters had been written, hence it has not been included in his book.

With much reluctance, Scott admits:

"The evolution of plants, so far as the [fossil] record shows, does not present a uniform progression, but rather a series of diverse periods of vegetation, each with a character of its own."—Page 215.

Most certainly. With the world to pick

from, and with almost a free hand in arranging the geological formations as they may see fit, they have yet not been able to make their fossil plants "present a uniform progression," as the evolution theory demands, "but rather a series of diverse periods of vegetation, each with a character of its own."

Evidently not much organic evolution here. Moreover, as I have so often pointed out, these diverse groups of vegetation (the geological formations), "each with a character of its own," were really not chronological at all, but merely represent ancient floras, or scattered groups of vegetation, which doubtless lived contemporaneous with each other in the antediluvian world. But now we find that even with the best efforts of the evolutionary geologists it is impossible to put these buried groups of vegetation together into such a series as to "present a uniform progression." I am sorry for them.

These facts and far-reaching truths have been dinning themselves into the heads of the paleobotanists (or the "fossil botanists," as they are often called) for a good many years. It is to be hoped that the zoölogists will soon be compelled to come to the same views. At the present time, the zoölogists and the botanists are at loggerheads over these points; but it is certain that the botanists are right and the others wrong.

H. B. Guppy, another leading botanist of England, has put forward the theory that the history of the great Angiosperm families presents two very distinct and sharp'y contrasted periods, the first period in which these great families originated, the second (corresponding to the present order of things) in which these great original types have been breaking up into a multitude of genera and species. This is so nearly like the Scriptural view of a real creation which was different entirely from the present order of things, that I feel all believers in the Bible ought to know about it and keep their eyes open for its further and fuller enunciation. Dr. J. C. Willis, of Cambridge University, is a strong advocate of this new view, and has promised us another book in exp'ation of it before very long.

Willis, in his "Age and Area" (1922), has stated this view briefly as follows:

"Evolution did not proceed from individual to variety, from variety to species, from species to genus, and from genus to family, but inversely, the great families and genera appearing at a very early period, and subsequently breaking up into other genera and species."—"Age and Area" (1922), page 221.

I believe this with all my heart, only I do not see why we should call this process "evolution." However, we must believe in the origin of many kinds called "species" in some such fashion, probably following the laws of Mendelism; for otherwise we could not account for the blind animals found in caves, together with a thousand other kinds of plants and animals which we see everywhere in the world. But there can be no doubt that after the Flood there was a great splitting up into "species" and varieties among both plants and animals, possibly with much more "hybridization" or crossing between somewhat related kinds than "orthodox" biologists will admit.

But Guppy's theory of two distinct stages

in the history of the higher plants (and by implication the same principle will apply to all other plants and also to the animals), is surely very much like the view presented to us in the Bible. I must give this point in Guppy's own words:

"The age that witnessed the rise of the great families and the age that witnessed their subsequent differentiation, are things apart, and can not be dealt with by the same method."—*Linnean Society's Journal*, 1919, page 457; quoted by Scott, "*Extinct Plants, etc.*," page 29.

From the facts presented above, it is very evident that the botanists are not far from the great truth of a real creation. Among them at least the old theories of organic evolution are certainly in a very bad way.

How Christ Is Glorified

By Lawrence Keister, D.D., Scottdale, Pennsylvania



THE New Testament presents the Christ first as incarnate and then as glorified by the Spirit. He is a historic person and also a person who is spiritually revealed. He appeared in history once but his subsequent manifestation is in the personal experience of believers whenever and wherever they seek to know him.

The deity of Christ must be made evident as well as his humanity and so our Lord declares concerning the Spirit, "He shall glorify me." His mission is to emphasize the deity of our Lord for men require a Savior who is greater than they. His humanity had already been manifested. His life and teaching and sympathetic interest in men, his death and resurrection and ascension left no word unspoken, no duty undone. He had fulfilled the law and given it a new meaning by his words of wisdom and his life of obedience. His work on earth was complete and he had entered into his glory. Shall that glory shine in heaven and not on earth? Our answer is given by our Lord, "he shall glorify me", on earth in the Church and in the personal experience of believers.

Without this ministry of the Spirit the revelation of God in Christ and the plan of salvation through him would be incomplete and inoperative. In his human life our Lord touched history at one point but in his divine life he is present in its whole course.

The Spirit enables men to realize the presence of the Spiritual Christ. He glorifies him by taking that which is his and declaring

it unto believers. What our Lord calls "mine" he identifies with "all things whatsoever the Father hath", and so the Spirit declares the things of God, what men need to know and what they would not know except for his aid.

Thus spiritual knowledge becomes convincing. That which belongs to the Father belongs to deity and that is exactly what the Spirit makes known to men. This is the revelation which proceeds in the Church, the one to which some men take exception.

Men who take this attitude of opposition believe in process and progress in nature and even in man's physical development. They believe in an orderly unfolding in creation which shows the method of divine action. It ought to be easier to believe in the orderly process we call redemption because it takes place in our own thought and life. If we insist on getting our religion in its purity by going "back to Christ" we must, in all candor, listen to the Christ of the gospels when he announces the coming of the Spirit and when he assigns to him the task of declaring his deity.

Some critics assert that the deity of Christ is an after-thought, that it grew up in the Church after his departure, that it was developed after the manner of a myth. They are right in thinking that the deity of Christ was better known by the disciples after the coming of the Spirit, but they are wrong in holding that his deity was unknown before. It shines out in his life, his transfiguration, his death and resurrection. It was revealed at his baptism by the descent of the Spirit and

the voice from heaven. It was assumed and asserted by him again and again.

Shall we affirm process and progress in the material creation and deny it in the spiritual kingdom? On what ground could we deny that the God who is imperfectly revealed in nature is the God who is more perfectly manifested in revelation? God is present and active in both realms and we have ample reason for believing that he is one and the same being. We must therefore harmonize our theories with known facts and not seek to fit our theories.

Our physical life is not the product of unaided evolution and our spiritual life is not attained by revising God's method of redemption but by entering into his plan, by learning to know him as he is revealed in Christ. The way to God is always open for Christ is always the way. Men cannot block it by refusing to enter. Once incarnate, Christ is forever God manifest in the flesh, forever glorified by the Spirit.

At the marriage in Cana his disciples saw his glory, his divine power, an evidence of his mission, a manifestation of his personality, kind in its human interest but greater and more glorious and such as directed their thoughts to God.

His glory beamed with over-powering splendor on the mount of transfiguration. His appearance was more impressive than that of his two great associates, the representatives of the law and the prophets. The three conversed of his work while a voice out of the cloud that came and overshadowed them said, "This is my Son, my chosen; hear ye him".

How often his glory was revealed because men were hard to convince, because they required ample evidence. His resurrection demonstrated his deity, "God raised from the dead". Could anyone else raise him? History says no, and science and common sense, but there is other testimony which we prize far more. It is not an outcome of argument, not founded on human reason but rests securely on divine revelation, the revelation which is given to us by the Spirit. "He shall glorify me" and thus believers shall know as they can and ought to know and as our Lord wants them to know.

The deity and the humanity of Christ are united in him for he is "God manifest in the flesh". What was true in New Testament times is true still. If the deity of Christ is now emphasized by the Spirit it is because this

is necessary to our knowledge of him and our salvation through him. God never withdraws from redemption as he never retires from creation. He is imminent as well as transcendent. Deity cannot be limited from without and so Christ is spiritually present. He must therefore be glorified on earth for he is glorified in heaven and only as we know the glorified Christ do we know him in the complete revelation of himself.

The coming of Christ, promised by God and predicted by his prophets, was but poorly appreciated by men. Shall the coming of the Spirit and his mission in the Church meet with like coldness and misapprehension? Let us not falter in presence of the divine promise and intention. If progress is characteristic of creation, will it not appear in revelation and personal experience? Can we not rejoice in presence of these higher realities and relation, these greater interests and engagements? Too long and too intently have we been looking down. Let us look up, let us receive the Spirit, welcome his ministry and enter into personal relation with the glorified Christ.

On this basis the Spirit conducts our spiritual education. How unreasonable to resist him or discredit his mission! Mature Christians are progressive for they know Christ as he is glorified by the Spirit and he who is thus glorified in their thought and life wins their confidence and commands their devotion.

* * *

A Handicap an Opportunity

Our circumstances are given us, and our duty is to acquiesce in them, and make the best of them. One's lot may be rough and difficult, but it is never barren of opportunity. The truth is, that for a heroic soul the seeming lack of opportunity is itself the grandest opportunity of all, since it constitutes a challenge to courage and devotion. That was a wise counsel which was written to a young minister who was afflicted with deafness: "I think most clergymen diminish their own respectability by falling into indolent habits, and what players call walking through their part. You, who have to bear up against an infirmity, and, it may be, against some unreasonable prejudices arising from that infirmity, should determine to do the thing not only well, but better than others." It is generally the man with a handicap who travels farthest and wins the prize at last.—*David Smith.*

THE SANCTUARY

Jephthae

By William H. Bates, D.D., Greeley, Colorado

JEPHTHAË—Hebrews 11:32



JEPHTHAË was one of the Hero-Judges of Israel, the story of whom is told in the Book of Judges, chapters 11 and 12.

When the Jews, after their wilderness wanderings settled themselves in their tribal homes, Reuben, Gad and half of the tribe of Manasseh chose their location in the rich and rugged pasture lands on the east side of Jordan.

Belonging to the tribe of Gad, if we may judge by his place of residence, was a man of family by the name of Gilead. In fact he had too much family. Jephthae was an illegitimate son of his, and his mother was a harlot. The legitimate children, when they grew up, sensible of the stain which disfigured their family life, by such means as they could, persecuted Jephthae until his domestic and social condition became intolerable, and he fled from home an exile. To be sure, no blame attached to him; but such is the law of social order that what is another's fault becomes his misfortune. Not an uncommon occurrence.

He fled to the land of Tob, which is supposed to be a tract lying along the deserts east. He seems to have carried with him at least some religious instruction and, considering the indignities which he had suffered, a markedly devout spirit. He believed in and worshipped Jehovah. His isolation quickly developed in him the temper of an outcast; for he had to live. In I Sam. 22, where David had been obliged to take to an outcast's life, it is written, "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them; and there were with him about four hundred men." But David infused his own noble soul into this rabble, and they became a band of noble, valiant men. On the principle that misery loves company, Jephthae attracted to himself a band of desperate characters. About the only kind of life open to them was that of military freebooter. We need to remember that in the East that kind of life is considered far from dishonorable.

Indeed the fame thus acquired is thought to be as fair as any that can be obtained through any class of military operations. An Arab covets no higher or brighter distinction than that of a successful military robber, and to have that fame unsullied it is only necessary that his expedition be not against his own nation or tribe. In his forays Jephthae developed a bravery, a skill, a success that brought him distinguished and widely-known repute.

It will be recalled that Lot, after his rescue from Sodom, became the incestuous father of two sons, Moab and Ammon (Gen. 19). In the seven centuries, and more, that had followed up to the time which we are considering, these two sons had developed into two great and powerful nations. The old story of Israel's relapse into idolatry was being repeated. Again punishment came. For eighteen years the Ammonites had been holding the Two and a Half trans-Jordanic tribes in subjection, the tribe of Gad perhaps suffering most, and often had the oppressors crossed to the other side of Jordan to get at the other tribes; and while they were operating from the East the Philistines were pounding away on the West (Judges 10:7), and the children of Israel bade fair to be ground up between the upper and nether Ammonite and Philistine millstones. This was the fifth oppression, and the last but one. The situation was sore indeed. It is written the Lord "was grieved for the misery of Israel" (Judges 10:16). Repentance, earnest and deep, was about to bring deliverance.

A campaign against the Ammonites is projected. But in Israel's servile degradation and in the consequent death of the heroic spirit, where is the man to lead them? At last they think of the valiant Jephthae. Distress takes all scruple out of pride. They send an official deputation to the exile and offer him the command of their armies. He remembers, and reminds them of, the old treatment to which he had been exposed. They press their suit. He magnanimously forgives, accepts the position of chief commander and magistrate, and to secure himself in his rights he prudently requires a public national ratification, under

the solemn sanctions of religion, at the local sanctuary of Mizpeh. And so it was done.

The mustering was mainly from the Two and a Half trans-Jordanic tribes. The campaign opens. From Jephthae's antecedents we would expect that he would rush upon the Ammonites like a whirlwind. But no: he tries the arts of peace. In the negotiations that follow, his qualities as a statesman shine resplendent. He has brain as well as brawn. His reply to the arrogant Ammonite response to his first overtures, ranks as a state paper not second to the most distinguished diplomatic deliverances of modern times. But it availed nothing. War only will satisfy them. They shall have it. The Spirit of the Lord comes upon Jephthae. He leads on the Lord's penitent, forgiven, inspirited host. They smite the Ammonites hip and thigh. They clean them out of the Israelite's territory, and even take twenty of the Ammonite cities. The record says, "Thus the children of Ammon were subdued before the children of Israel."

Great must have been the rejoicing of both troops and people as the soldiers came marching home, flushed with victory. Free once more! How the air must have rung with exultant acclaim! What a day for Jephthae! Once an outcast, now the most conspicuous figure in the nation! But, alas, from the heights of his joy he is plunged into the deepest depths of sorrow.

Prompted by his own religious spirit as well as acting quite in accordance with the custom of his times—as indeed it has been the custom of the ages—he seeks to propitiate Divine favor as he goes forth to battle. He solemnly vows to God that if victory over Ammon shall be granted, he will sacrifice to Him, as a burnt offering, whatsoever first cometh forth from his doors to meet him as he returns in peace.

Behold! the first to come forth was his own daughter! an only child, leading a band of rejoicing maidens with timbrels and with dances. As Jephthae saw her, he rent his clothes in passionate grief, saying: "Alas! my daughter, thou hast brought me very low, thou hast become among my troubles"; *i.e.* she had innocently and involuntarily become a source of unspeakable distress to him; and as a sense of what his honor required flashed up in his soul, he added: "I have opened my mouth unto the Lord, and I cannot go back." If ever there was a time for tears it was then. Parental love—parental honor: which shall give way?

Much has been written to throw light upon

this dark scene. Did or did not Jephthae sacrifice his daughter? It is not difficult to make out a strong case for either side of this question. After all that has been written, pro and con, the preponderance of evidence compels me, I am sorry to say, to take the view that he did offer his daughter in sacrifice.

But what shines out brightest amid this thick gloom is the devoted and patriotic spirit of the daughter herself. Neither Greece nor Rome with all their heroes and heroines can furnish an instance of sublimer heroism than that of this maiden of Israel. She instantly responds:

"My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth; for as much as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon." But she begs two months' respite that she and her companions may withdraw into the solitudes of the mountains and "bewail her virginity,"

i.e. lament the fortune that is to exclude her from a place among the ancestors of the future generations of Israel, and perhaps of the promised Messiah—this last a hope that seemed to animate every Jewish woman's breast. The record says, "At the end of two months she returned unto her father, *who did with her according to his vow*" (Judges 11: 39). It seems plain, therefore, that she was sacrificed. This devotedly religious, this sadly patriotic, and I suppose we ought to add this execrably horrible, event became one of the memorials of Jewish history, so that annually at the time of its recurrence, "The daughters of Israel went yearly to lament the daughter of Jephthae the Gileadite four days in the year."

Nothing is to be said in extenuation of this atrocious deed of Jephthae. The Bible history, with its usual colorlessness, gives it no characterization either way. But we know that such sacrifice was an abomination to God. A plainer object lesson to this effect could hardly be given than that of the rescue of Isaac on Mount Moriah. And afterward in the Deuteronomic legislation (see Deut. 12: 31; also Lev. 18: 21) human sacrifice was one of the things expressly forbidden as abominable in God's sight.

But the ancient Jewish doctors of the law have had their say about this matter. They aver that as a penalty for putting his daughter to death, Jephthae was visited by a disease that loosened the joints of the different limbs and members of his body and caused them to fall off one after another, from time to time as he was passing to and fro, and they were

buried separately wherever they happened to drop. How a man could be in a traveling condition while his body was thus falling to pieces, they do not explain. Of course there is nothing in the story, but it indicates that Jephthae's deed has no approval.

One more incident remains to be told to complete the account of Jephthae's life.

The army with which he subdued the Ammonites was raised, as has been seen, from the Two and a Half tribes on the east side of Jordan. After his return in triumph, men from the tribe of Ephraim on the west side—Ephraim the strutting, overbearing, turkey-cock of the Jewish tribes—went across and insolently began to call him to account for their not having had a hand in the successful contest, and they threatened to cremate him,—burn his house down over his head. His answer to them was marked alike by its temperateness and justness. But they would not listen to reason. He gathers his warriors. He sends a detachment around to seize the fords of Jordan. The impudent invaders are smitten, and when in the hot haste of flight they come to the river to cross, each one is told to say *Shibboleth*.

The Ephraimite, by some peculiarity of his vocal organs or training, could not get the *h* sound in *sh*, and so instead of saying *Shibboleth* he said *Sibboleth*, thus revealing to what tribe he belonged. Like the Galileean Peter in Pilate's hall, their speech betrayed them, and there fell that day forty and two thousand of the men of Ephraim.

Jephthae lived to judge Israel six years. The writer of the Epistle to the Hebrews has placed his name in the list of the Old Testament worthies who wrought their deeds through faith in God; and today we recount his story for the sake of the lessons that may be afforded us.

Among the many lessons suggested, let us take this one:

I. *Treat Fairly, and not Foully, the Unfortunate.*

Jephthae's birthright, or rather, his birth-wrong, however much it may have been his misfortune, was no fault of his. I know that what the French call the "solidarity of the race," that what is embraced in the New England phrase, "the law of heredity," that what we may call "the community of life," often involves the innocent with the guilty, and sometimes makes the innocent suffer instead of the guilty. And it may be that the public condemnation which is visited upon innocent connection with sins against social order has

its uses in helping to promote moral purity and to protect the sacredness of home life; still we all feel that it must be forever true that punishment ought to fall, not upon the innocent, but upon the guilty. Before God's judgment bar we are judged for what we are and do as *individuals*, and family connection has nothing to do with the verdict. In the court of divine equity, not solidarity, nor heredity, nor community, but individuality in its own personal deserts is adjudicated and awarded. "To his own master *he* standeth or falleth." Can we do better than to be as equitable as God?

The very plain lesson is, that in our relationships with men we should esteem and treat them according to their individual desert and not allow the unfortunate accidents of birth or position to keep from them so far as we are concerned, what they deserve, or bring to them what they do not deserve. Treat them fairly; not to do that is to treat them foully.

You say, "This looks well in the abstract." Yes, and would it not *be* well in the concrete? "A hard thing to do," you say, having your eye on such a case as Jephthae's, brought in relation to yourself. Yes, but is that any reason why it should not be done? Do right though the heavens fall.

Still more: every Christian consideration should lead us the rather to protect and help the unfortunate. If Jesus Christ had passed us by because of the depths of sin and misery into which we had fallen, ours had been a sad case indeed. Need is not condemnation, but commendation, to Christian love; and the greater the need, the greater the commendation is.

I would like to impress still more deeply upon us all, especially would I like to impress upon our young people and children, that we should always treat fairly, *i.e.* with respect and kindness, every one else, particularly the unfortunate victims of others' sins. While this is right as a matter of principle, as a matter of policy it may save some embarrassments.

When Jephthae's half-brothers were driving him out, they little thought the time would come when they would need to beg him to return, and they would help to lift him over their own heads to the highest place in the nation. The boy whose misfortunes you mock today, you may beg for favors by and by. The lad whose poverty you despised yesterday may soon be a millionaire. The young man whom you laugh at now, you may

yet esteem an honor to have it said that he once knew you. Treat fairly, and not foully, the unfortunate. Other lessons:

II. *In Time of Need Capability is Called for and Wins.*

Some are born to greatness, and some achieve greatness. Some are made by their circumstances, and some make themselves in spite of circumstances. Those who achieve greatness, those who make themselves in spite of circumstances, are the men for an emergency. Need seeks them because they are capable.

I see here a most valuable lesson, especially for those who have their way and place to make, as young people have. Do not stand waiting and longing for place, position, preferment, but just devote yourself earnestly and faithfully to develop the capabilities that will qualify you for place, position, preferment, and enable you to be successful when it comes. A proprietor of a down-town wholesale importing and exporting house in New York said the other day that out of forty clerks he annually dropped thirty-two. The reason for dropping them was, simply, incompetence. They were not willing to exercise the energy and put forth the effort necessary for their success. He thought any half-way bright, honest, and industrious young man could succeed in his employ.

Young people, now in your preparatory time, shrink from nothing, no matter what the difficulty or what the labor involved, that develops in you capability. You may not see now what use your capabilities are to be put to. No matter. Become capable. The process may involve drudgery, retirement in unwelcome places, hardship may be.

Jephthae's expulsion from his home was a great hardship, the life that he underwent in the wilds of Tob was a severe discipline, but by these very things his capabilities were being developed. The hour arrived—he did not foresee it—when just his capabilities were needed. The call came; he accepted it, and won success. Places are waiting, or will be found for, capability. Moses was called after forty years of preparation in the deserts of Midian.

But says one, "How shall I develop my capabilities?" I answer, first, don't be idle, but be a hard worker, and second, do, your level best, everything that comes to your hand to do. Under this discipline capacity will evolve. Then in the use of your capabilities as they are developed, be conscientious, and be conscientiously faithful. *You will win.*

This will apply to every department of life, and especially will it apply in your religious life. God shou'd have your best powers and your best service. Hold the thought before you as an incentive and an encouragement, that capability is called for and wins.

III. *A Bad Vow Made and Kept in Ignorance Is Better than a Good Vow Broken.*

I was at a meeting of clergymen a while ago when the presiding officer, perhaps the most prominent minister present, came out in sharp condemnation of vows. He did not believe in covenants in joining the church, he did not believe in the pledge of the Y. P. S. C. E., he did not believe in the temperance pledge; in fact he did not believe in vows of any kind. A brother quietly asked, "Doctor, did you ever get married?" As he was a married man, of course the laugh was on him, and the argument was turned against him.

Under the patriarchal and under the Mosaic dispensations vows were very common. They were encouraged by God himse'f in order that his people might have opportunity of manifesting the love that was in their hearts by offerings that were not commanded. Paul, Acts 18:18, made a vow, and united with others in service to which, by a voluntary engagement, they had bound themselves. From Isaiah 19:21 we learn that there shall be vow-making in the millennial age, and, what is more, vow keeping too. Can we question, then, that it is perfectly proper to make vows?

Nothing, let it be observed, is to be said in extenuation of the atrocity of Jephthae's deed. But this much must be allowed: he did not know any better. He lived in a time of great religious degeneration. He was separated by the misfortune of his birth from the congregation of the Lord and ming'ed with heathen people among whom human sacrifices were common.

Would it not be quite natural for a man imperfectly instructed, on the eve of an important battle, under the promptings of a blind zeal, to bind himself, on condition of his success, to evince his gratitude by what he conceived a heroic act of devotion?

But just at this point let us distinguish between the *intrinsic character* of his vow and the *moral state* of his mind in making and keeping it.

As to its intrinsic character, it was murderous; as to the moral state of his mind, it was far from murderous. He meant well. The purity of his motive, the sincerity of his faith, the loyalty of his devotion to Jehovah, stand

out as whitely conspicuous as those of any man whose name is on the sacred page. His vow, in itself, is to be unqualifiedly condemned; the moral state of his mind is to be unqualifiedly commended. He was one of God's heroes, rude, blindly ignorant if you will, but nevertheless one of God's heroes. While his deed was in itself hateful, as performed by him it was holy, containing just that one redeeming feature of pure obedience and love to God which is the distinguishing mark of all true sacrifice, and which communicates to this whole story the elements of tenderness and nobleness.

By contrast, turn your thought for a moment to the vows and covenants and pledges made by some enlightened and educated professing Christians of today, that seem to be regarded with no more sacredness than the stale jokes in a superannuated almanac, and to be violated with an impunity that should make the cheeks of a marble statue blush with shame. Think of the Endeavor pledge. My study of the Scriptures has educated my moral sense up to a sensitiveness that makes my whole nature revolt against the untruthful laxity of the present age.

A phrase of vow-breaking is just now pushed to the fore in the distressing and divisive controversy that is afflicting the Christian Church. The historic faith of Christianity that has come down through centuries, undeniably embodies what is being termed "the fundamentals," such, for instance, as the divine truthfulness and authority of the Scriptures, the virgin birth and deity of Christ, his atoning sacrifice in saving grace, his resurrection from the dead, his miracles, not to mention more. The churches of all orthodox denominations have been built upon and have had built into them these fundamentals.

But there have arisen men who have substituted the dicta of a merely human philosophy for the testimony of the Holy Ghost, who have dethroned Jesus Christ as authority and so far enthroned Charles Darwin in his place, men who in their ordination vows solemnly affirmed their belief in these fundamentals and engaged to maintain and propagate them, but who now repudiate them and seek their overthrow. We are in the midst of the greatest moral collapse the so-called religious world has seen. If Jephthae were here he would stand aghast.

My brother, if you have agreed to do a thing, *do it*. Have you assumed obligations before God, or to God, which you have not

kept, and yet have the facial adamant to get down on your knees or stand on your feet and address Him in prayer with any thought you will be heard? You insult Him. If you have made a bad vow, do not seek release from it unless you can do so honorably and keep truth on your side. Psalm 15:

"Lord who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? . . . He that sweareth to his own hurt and changeth not."

If you have made a good vow, keep it if it kills you in the keeping. If to suit your indifference, or your convenience, or to keep a remunerative place, or for any other reason that does not justify you, you break it, walk up and face the fact and call yourself an abominable liar. This is heroic medicine.

I know it doesn't taste good, but I have neither time nor inclination to sugar-coat it. Let us have a toning up of our moral sense all around, and a repentance and forsaking of the sin where vow, covenant or pledge-breaking sin has been committed, and have a new obedience where obedience is called for, not only in matters of religion and church, but in every sphere where obligation has been incurred. Let the breath that sweeps over us this morning from the mountains of Gilead invigorate our moral fibre.

Let Jephthae's faithfulness to his bad vow be a constant rebuke to any unfaithfulness of ours to our good vows and a constant stimulus to faithfulness in spotlessly keeping them.

IV. *The Value of Consonants to Salvation.*

The Gileadites and the Ephraimites were both Jews. There was nothing in physiognomy or dress to distinguish between them. Whoever came to the fords of the Jordan was told to say *Shibboleth*. If he could not say it, but said *Sibboleth* instead, he was slain. The difference between the first letter of these two words—between the Hebrew consonants *shin* and *samekh*—was life or death. "A small matter" you say; yes, but small as it was it was sufficient to show whether a man was to be a saved Gileadite or a slain Ephraimite.

Infidelity points to the garden of Eden and says in derision, "Apple"! But the apple marked the difference between obedience and disobedience, between loyalty and rebellion.

Probably the greatest controversy that ever shook the Christian Church, and the most momentous in its consequences, was over a single letter.

At the Council of Nice, A. D. 325, Athanasius said *hom-o-ousios* and Arius said *hom-oi-ousios*,—the difference of the letter *i*. Athanasius said *same*, Arius said *like*, and that

makes all the difference between Christ as Divine and Christ as merely human. If Christ be of the *same* substance as the Father, he is God; if he be only of *like* substance, he is merely human, as any believer is who, according to St. Peter is "a partaker of the divine nature" (2 Pet. 1:4). A single letter marks the difference between the deity and the humanity of Christ. It makes, too, the difference between orthodoxy and Unitarianism; between the religion of the atoning cross of Jesus Christ, the God-man, and the renew-

ing of the Holy Ghost, over against the mere ethico-religion of culture.

I know the use that is commonly made of this Shibboleth incident, *viz.* against making tests in religion. So far as these are merely man-made, not involving things fundamental, vital, essential, indispensable, away with them; but so far as they are God-made, involving things fundamental, vital, essential, indispensable, let us not dispense with them or by a lisp disparage them. One of God's consonants may make all the difference between life and death.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

POWER OF LITTLE THINGS—John 6:9

If any one will do his best to use what talent he has, he will be successful. What matters it how small the lad or the loaves when we place our all into the hands of the Christ? He can multiply our power and gifts till they will bless thousands. Therefore we should never forget to rightly estimate the riches of the Silent Partner in our firm.

St. Martin, upon entering a certain city, saw a beggar asking alms. Having no money to give, he took his knife and cut his cloak in half, giving the beggar one of the halves. That night he had a dream. He saw Jesus, who had on his shoulders the half of his cloak he had given to the beggar, and he heard the sweet words, "Inasmuch as ye did it unto one of the least of these, ye did it unto me." Our little gifts go a great way when they reach the Master. He increases our influence and our charities till they become worldwide, blessing the giver with joy and the multitude with plenty. He will make our little efforts by his miraculous power work together for the greatest good.

How much did earth's poor ones leave? Elijah let fall an old mantle for Elisha as the chariot rolled him up the avenues to his mansion. Jesus left a seamless coat, but not even that could his weeping mother take for herself. Paul left a holy life and the immortal Epistles, worthless to those who refuse to follow his example. Lazarus left a worn-out body at the rich man's gate when the angels bore him away to the palace of the King. The apostles and martyrs left bleeding bodies

for glorified spirits. Wondrous exchange! Having nothing, yet possessing all things; poor, yet making many rich!

THINGS CONCEALED—Proverbs 25:2

The Lord conceals that he may the more abundantly reveal. He hides a thing in order that we may have the refining discipline of seeking for it, and enjoy the keen delights of discovery. Things which are come at easily are esteemed lightly. The pebble that lies upon the common way is beneath regard. The pearl that lies buried in ocean depths is a treasure of rare price. The pain of getting intensifies the joy of possessing. If everything could be picked up from the surface, life would become exceedingly superficial. But the best things are concealed.

"The kingdom of heaven is like unto a treasure hid in a field." We have to dig for our wealth. We are called to a life of toil and discipline and research. Things are concealed in order that life may be a perpetual inquest. The only healthy life is the life of ardent inquisitiveness. "Ask." "Seek." "Knock."

But where shall I make my search? I never know where the wealth may be concealed. The patch of ground which appears to be the most unpromising may be the hiding-place of the finest gold. Therefore I will interrogate the commonplace; I will search into the humdrum ways of life; I will pierce into the heart of tame and sober duties; I will look for treasure even in the dark cloud. I

will assume that there is a dowry of grace even in the ministry of pain. I will search for the wealth of poverty, the advantage of apparent disadvantage, the jewels that may be in the heaviest grief. I will look for the hidden treasure, for "it is the glory of God to conceal a thing." It is the glory of God to conceal his teaching in the hard and toilsome ways of experience. I come to know when I have begun to do. The doctrine is hidden in the obedience.

DICK'S RELIGION

Dick Grainger was a sailor. Listening to a missionary who spends his time and strength telling "the old, old story" to seamen and others who visit Dublin Bay, Dick was truly converted, as all his comrades knew very well, and as all aboard the paddle ship "Evangeline" confessed. They called him "Holy Dick," and "the Saint" was his common nick-name, yet they all acknowledged that Dick's religion was real. As the steamer prolonged her way through the stormy Bay of Biscay, Dick lay in his hammock very ill; it was whispered he was dying. The sailors went about softly, and many a tear was wiped hurriedly from the eye, as one after another took a farewell look at their comrade, who had so often faithfully, yet lovingly testified to them of Jesus the Saviour. As the end drew near, they watched in turn by the dying man's side, and one especially—the Godly engineer, who had been Dick's fellow-witness on board that vessel—whispered, "Messmate, what cheer?" Slowly the answer came from the parched lips, "Land in sight." An hour's pause, and again the question was put, "Messmate, what cheer?" to which again the answer came, "Rounding the headland! Home in view." The watch had been changed: the darkness of night was on the sea and sky. Slowly, and in a voice choking with emotion, again the engineer whispered softly, "Messmate, what cheer?" A smile played on the dying man's features; he raised his right hand slowly, and said in a loud, clear voice, "Let go the anchor!" and fell asleep. Was not that a triumphant Home-going? All was ready, all was sure. No need to "cry for mercy at the last hour" with Dick. He had got "the great question" settled in the days of health and strength; was ready to live or die as his Lord saw best, and so when the Home-call came he was found waiting. How will it be with you when the summons comes? Are you saved and ready to go? Are all questions between

your soul and God settled, or is the meeting with God, the entering upon eternity, a dread and a dark outlook to your soul? To many it is. They have no "anchor" to "let go": all is uncertainty with them in regard to eternal things. They have neglected to have "the great question" settled, and in the hour of death all is dark. It need not be so, since Christ has died and salvation is free. Reader, how is it with you?—*M. B. Dom- bach.*

A MAN'S OWN CHOICE

The moment that Moses came to years of discretion we read that he "refused to be called the son of Pharaoh's daughter." Take that as the starting-point of the life of service. If your circumstances are making it impossible for you to carry out what would otherwise be the will of God, then drop your circumstances as Moses did; it rests with you to do it. Refuse any longer to be called the son of Pharaoh's daughter. You have been in the courts of men; you may have stood high in the favor of the people of this world, and your heirship may look exceedingly brilliant. You must choose whether you will take the heavenly inheritance or the earthly. There comes a point in every man's history when, if he wishes to be a sanctified vessel, meet for the Master's use, he must decide to drop everything that prevents a holy career and a life of perfect service among the people of the Lord. Would the devil be what he is if he did not gild his bullets, and if he did not find something to boast of to offset the glorious attractions of heaven? Of course, Pharaoh's court, with all its grandeur, its learning, its talent, its science, its magnificent prospects and possibilities and power, attracts men, and they are drawn into its snare. Moses, the servant of God, calculated well, and he concluded that it would be better to endure the reproach of Christ than to have all the treasures of Egypt. Put the two side by side, the things of the world in one scale-pan, and the things of God in the other, and see which kicks the beam. Make your calculation, and say deliberately, "I esteem the reproach of Christ greater riches than the treasures of the world."

THE HUMAN NEED OF CHRIST

One of the surprises of life is the discovery of the il'imitable need of humanity. It is easy to understand the need of the slum, but

it is startling to find that the need of the palace is equally great. It requires no effort to realize that ignorance is full of need, but to many it is a great surprise to learn that cultured wisdom has need fully equal to that of ignorance. We never question the reality of the need of men whose lives are foul with loathsome and disreputable sins, but many find it hard to understand that the respectable, and the clean, and the godly have all but equal need. The whole world is needy, and the cry for help goes up from every stratum of society in every land under the sun.

We need so many things. We need sympathy, we need strength, we need patience, we need courage, we need light and guidance and comfort, and we need them every day. It may be that men look at us almost with envy and wish that their lives were as untroubled and serene as ours, and all the while our hearts are crying out for sympathy and help that no one knows we need. Strong men do not usually spend their time in either complaining or weeping, and many a man busies himself in comforting others and helping others when his own heart is nigh to breaking and his own strength is almost spent. Harry Lauder, singing his songs to amuse the soldier lads while his own heart was over the sea in France by the grave of his only son, is a picture of many heroic men and women who bury their own private sorrow as they try to comfort others. Not until the future shall reveal the secrets of human hearts shall we know just how much it cost men to be sunny, and bright, and cheerful; not till then shall we understand just how great was the private need of the world's burden bearers. There have been many brave souls who have followed their Master so faithfully that they also have done as He did, who when His own sad end was just before Him, and in the very shadow of His own cross gathered His disciples about Him and said, "Let not your heart be troubled, neither let it be afraid."

AMBASSADOR FOR CHRIST

"Go ye into all the world and preach the gospel to every creature" (Mark 16:15). Christ never told his disciples to stay at home and wait for sinners to come to them. Every Christian of every age and calling is appointed an ambassador for Christ. The gospel is to be preached to "every creature." This

means personal, hand-to-hand contact with the unsaved—man to man, and woman to woman. Look through the Scriptures, and you will be surprised to see how much spring out of interviews with single persons. The call is to you personally, and summons you to personal dealing in the name of Christ with every creature in the range of your influence. No matter how low, no matter how foul, man or woman may be, no matter how forgotten by the world, your Master is able to save to the uttermost, and you are his appointed instrument to proclaim his mercy. Christ does not say, "Go and address great multitudes"; but he does say, "Go and preach the gospel to every creature." In looking at some apparently hopeless case, you may be tempted to think, "Oh, some creatures are hardly worth saving." But how do you know that from that one a rich tribute of praise may not arise to the Lord Jesus Christ? In these days Christ may seem to us to be working in a very strange way, when he is taking up pugilists, thieves, and illiterate and outcast men, and using them to bear testimony to the power of his grace. It is no concern of ours whether the creatures with whom we deal are prepossessing or not. The command is to "preach the gospel to every creature."—*James H. Brookes, D.D.*

ONE MAN SAVED SIXTY

Dr. J. Wilbur Chapman tells of a man upon whom he had urged the necessity of the infilling of the Holy Spirit. A little later he found this man in private prayer, and overheard him as he prayed: "O God, I plead with Thee for this blessing." Then, as if God were showing him what was in the way, he said: "My Father, I will give up every known sin, on'y I plead with Thee for power. I will give them up! I will give them up!" Then, without any apparent emotion, he rose from his knees, turned his face heavenward and simply said, "And now I claim the blessing." Just then he became sensible of Dr. Chapman's presence, and with a shining countenance he reached out his hands to clasp the preacher's, and the presence of the Spirit was felt by both of them as he said, "I have received Him! I have received Him." During the next few months this man led more than sixty men to Christ. The Spirit of God is within the reach of every one. "For this promise is unto you and your children and to all that are afar off, even as many as the Lord our God shall call."

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Long Pine, Nebraska

In this Hall of Fame for 1924 the Heroes of Faith lead up to the Divine Hero, Jesus Christ. November and December shall be His months. During November let us study Him as a MAN. In the early centuries one heresy was Docetism, which pictured Him as God and not man. The human nature was only seeming. The tendency of these modern times is to emphasize too much His humanity, to the disparagement of His Deity. Let us see how far we can go with the times in reference to Christ's Humanity. Then watch December.

The Infant Jesus

Luke 1: 26-38

Jesus has become a world figure, in the ascendant, incomparably above Mohammed or Confucius or Buddha. Buddha said that five hundred years after him would come a greater than he, the Saviour of the world. It was then that Jesus was born in Bethlehem. How did Buddha know? Gipsy Smith "In 1918" visited Europe to confer with the Allies. Lord Moulton, the Allies' expert on explosives, said, "In the midst of the world-havoc and devastation and heartbreak, my only hope is the preaching of Jesus." Prof. Simpson, expert on Russia, said, "Gipsy, Militarism fails, Politics fails, Educationists fail, Social Reformers fail; *but Jesus never fails.*" On the same steamer was the Chinese President of the Board of Education for China; and he sought an interview. "Sir, the only hope I have for my country is Jesus." What was His origin?

During the last nineteen hundred years one question has never been off the lips of thinking men, "Whence came Jesus of Nazareth?" There cannot be an effect without an adequate cause. The only explanation of Jesus is His *divine origin*. He was not the product of His times, but the antithesis. He was not the fiction of some dreamer, but an eternal *fact*, which must be accounted for, but never can be explained away. No man ever dreamed anything so romantic, so paradoxical, so enthralling. He is stranger than any fiction. Matthew touches upon His origin and His advent into Humanity; but Luke the Physician, an expert on the origin of human life, gives us the best account, the only rational statement; and this satisfies the millions.

God's plan for the World's Saviour was worthy of Him. He must be human and yet divine. God honored motherhood and Himself became the Father. The Power of the

Holy Spirit of God overshadowed a Virgin pure; and the Child born to her was "called Jesus," "the Son of the Most High." "The Holy One so begotten shall be called the Son of God."

The Boy Jesus

Luke 2: 40-52

The boyhood of Jesus was normal, as a human being. Just when Jesus became conscious that He was different from the other members of the Family we cannot tell. We do not need to know. He was to become one of us in the fullest possible sense; and so He grew up as the firstborn in the Home in Nazareth. He was circumcised the eighth day, like other Jewish boys. His Mother offered in the Temple the usual burnt offering of the lowly, "A pair of turtle doves, or two young pigeons." The pigeons always mate for life, and are far more faithful to their mate than the modern human pairs.

Let us not overlook the insight of "the righteous and devout" Simeon, "And it had been revealed to him that he should not see death before he had seen the Lord's Christ." "And he came in the Spirit into the Temple: and, when the parents brought in the Child Jesus, he received Him into his arms, and blessed God." Luke 2: 28. "And there was Anna, a prophetess." Luke 2: 36.

When Jesus was twelve years old He went up to Jerusalem at the Feast of the Passover. After the Feast He tarried, unknown to Mary. The third day they found Him in the Temple asking the learned doctors some such questions as these: "When do you expect the Messiah?" "Will He be like the description of Isaiah 9 or Isaiah 53?" "How will He come?" "How shall we know Him?" "What will He do?" "Will all our people believe Him?"

After the return to the Home in Nazareth

He remained obedient to the parents of the family, "subject unto them."

We do not believe any of the wonderful, and fantastic stories of Christ's Boyhood. The miracle in Cana of Galilee, at the Marriage Feast, is distinctly said to be His first miracle. He learned the carpenter's trade with Joseph, and the other boys of the family. Mark 3: 31. Matt. 13: 55.

"And the Child grew and waxed strong, filled with wisdom; and the grace of God was upon Him." "And Jesus advanced in wisdom and stature, and in favor with God and man."

The Man Jesus

Matthew 4: 1-11

Jesus faced His life's problems like a *man*. When He was about thirty years of age, His future became a compelling force in His life. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." He was certain that He had a mission on earth, for the world; and He must settle the principles of His life. Would He take the way of least resistance and popularity? Or would He do the right and the best things, regardless of consequence? This is every man's problem.

During the first forty days of His wilderness temptation, it seems that He was trying to decide for all time whether He was "The Son of God," and whether this should influence Him in His campaign. At the end of the time, the devil said to Him, "If Thou be the Son of God," "if Thou art sure of this, then use your dormant powers to facilitate the getting of your Kingdom. You need bread, make it out of these stones." Jesus showed His spirit. The true value in human life is not in what we eat, but in the will of God.

Every man is tempted to "take a chance," and so was Jesus. "Cast Thyself down." A cattle man told me, "One has to plunge to get anywhere"; and he was soon somewhere on the rocks of bankruptcy. Jesus was manly, and He refused the chance to "get rich quick," to "take the world by storm." Jesus was a man, and He would not be presumptuous in His faith towards God.

The devil had the impudence to say finally, in desperation, "Worship me." Men are often tempted to make an idol of gold or fame or position, or pleasure. They give some ambition the chief place in their heart and plans; and that is worshipping the devil, all the worship he wishes. Jesus was the ideal man; and

He said, I will trust in God, not in the Prince of this world; and I will worship *Him*. The true man of today, and the true woman, puts first things first. Secondary things will fall in line.

The Heavenly Father approved the stand of Jesus. "Angels came and ministered unto Him." God will help and remain true to the true man or woman.

The Hero Jesus

Matthew 16: 21-28

It is heroic to endure hardships and peril life for a principle. In this Jesus *shines*. He told His disciples that the life He had been living was going to bring Him to His death in Jerusalem; but "He set His face to go."

Jesus knew the truth of the saying, before it was said, "He saved others, Himself He cannot save." He was taking the place of those rightly condemned to die. In order to save them, He must give up His life, the just for the unjust, the innocent for the guilty. Substitution means substituting.

Most heroes have a hope that they may escape death; but Jesus knew absolutely that He was going to die, and going to die on the Cross. "I, if I be lifted up from the earth will draw all men unto me." "Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and scribes; and they shall condemn Him to death, and shall deliver Him unto the Gentiles to mock, and to scourge, and to crucify." Matt. 20: 17-19.

Jesus gave His life not merely for His friends, but for His enemies. "Greater love hath no man than this that he lay down his life for his friends." When He was crucified, He prayed, "Father, forgive them; they know not what they do." The Samaritans were considered by the Jews as their basest enemies; but Jesus showed special kindness to them, and gave all the world the wonderful parable of The Good Samaritan.

The Garden Scene reveals how fully Jesus realized what was before Him. Some men rush in without thought; but Jesus gave Himself with His eyes open and His senses undimmed and undrugged.

* * *

The more faithfully I apply myself to the duties of the Lord's day, the more happy and successful is my business during the week.—
Sir Matthew Hale.

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

The Aftermath Series. Edited by Horace M. Du Bose, D.D., Bishop of the Methodist Episcopal Church, South. Lamar and Barton, Publishers, Nashville, Tenn.; Dallas, Tex.; Richmond, Va.; San Francisco, Cal. Price 25 cents each.

Attention has already been called to this series (see the *CHAMPION* for September, p. 484). It consists of a number of brochures on "the modern critical discussion of Biblical history and doctrine." Number one was entitled "The Crisis of Criticism," and was written by Bishop Du Bose himself, who is a powerful factor in upholding the plenary faith in the Southland. Numbers two, three, four and five are as follows: "The History of the Israelitish Priesthood," by Martin Kegel, Ph.D.; "The Religious Reformation of Ezra," by the same author; "Is the Higher Criticism Scholarly?" by Robert Dick Wilson, Ph.D., D.D.; "The Integrity of the Old Testament," by Harold M. Wiener, M.A., LL.B.

And now comes Number Six, "Archeology Versus Wellhausenism," by Professor Ernest Sellin, of Berlin, with a valuable introduction by the editor. The author is a thorough scholar, perfectly at home in archeological research. In this book he depicts vividly the many ways in which the foundations of the religio-historical system of Wellhausen has been proven unstable by modern research in the ancient orient. The work is well done. To vast scholarship Professor Sellin adds the quality of a clear and comparatively simple style—a meed of praise that cannot always be given to German writers. The translation by Dr. Du Bose is excellent. Some people may hold that Wellhausenism is *ausgespielt*, anyway, and it is only "carrying water to the sea" to argue against it. But that is an error, for we see that many of the latest radical Biblical critics have largely repeated in varied form the so-called "assured results" of the famous German critic.

A most scholarly presentation is Number Seven of this series—"Away from Wellhausen," by Martin Kegel, Lic.Thl., Ph.D. This contribution proves clearly that the researches of scholars in the field of Biblical

study have steadily led away from Wellhausen's conclusions, and have had a tendency to go back to the evangelical construction, which accepts the Biblical books as truly historical and as coming in the Biblical canon practically in their chronological order. This method preserves the organic unity of the Sacred Scriptures, whereas the radical criticism makes a welter of them. A most valuable feature of Dr. Kegel's discussion is the proof he presents that Wellhausen construed the Old Testament history according to the subjective views which he held and not according to the historical evidence itself. Obsessed with the naturalistic idea of evolution, he forcibly thrust the Old Testament into that mould, and thus warped it all out of shape.

No less effective is Number Eight of the above series. The author of this number is Max Loehr, D.Th., Ph.D., and the title is "The Five Books of Moses and the Question of their Origin." You may readily imagine what a treat is in store for any person who is interested in these vital problems of Biblical research. It is reason for devout gratitude that God has raised up so many competent upholders of evangelicalism in this country and in Germany. An added significance attaches to this work from the fact that Dr. Loehr was, up to a brief while ago, an adherent of the Wellhausen school of Biblical criticism. So Dr. Du Bose informs us in the preface. Further scientific research and the bitter experiences of the war brought him back to the traditional view of the Old Testament on all the major points. We sincerely hope that evangelical people will support this "Aftermath Series," so that the editor and publishers will feel justified in issuing many more numbers.

Jesus Christ at the Crossroads. By A. Z. Conrad, Ph.D., D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. Price \$1.25.

The author of this vigorous defense of the faith has been pastor of the historical Park Street Congregational Church of Boston for eighteen years. He dedicates the volume to his congregation "in grateful recognition of

never-failing loyalty and love during eighteen years of delightful ministry." That speaks well for any pastor, and likewise for the congregation. It is also gratifying that the old church which has been a citadel of orthodoxy for so many years still rings true from its pulpit. Dr. Conrad in this volume points out most clearly the vital issues in the present irrepressible conflict. He shows distinctly that there are two camps and that there can be no truce between them. They hold such diverse views that no conciliation can be effected. "How can two walk together except they be agreed?" And this is especially true when they differ so widely on such doctrines as the plenary inspiration of the Bible, the person of Christ, His atoning work on the cross, His resurrection, and His apocalyptic second advent. It is true, there are some modernists who are much more radical than are others, yet Dr. Conrad asserts an important truth when he says (p. 8): "However slight the difference may seem at the outset of the movement, and however indistinguishable from an ethical standpoint, their courses lead to a destiny as wide apart as the poles. There are many varieties of individual divergence, yet the divergence is there. . . . The main fact of life is the trend and tendency." Under various headings our author deals with the unbridgable chasm between the modernists and the evangelicals, and sets forth in epigrammatic style the chief arguments in favor of the evangelical view. There is no uncertain sound, no equivocal note, in Dr. Conrad's testimony. We thank God for this stentorian voice from old Park Street Church.

Sermons for the Times. By Present-Day Preachers. Edited by Rev. Peter Walker. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. Price \$1.50.

Well, in this book we have a remarkable combination. Without using the expression in a disparaging sense, it might be called a genuine homiletic *pot-pourri*. What we mean is that it is a collection of sermons by preachers of diverse views, some of them intense conservatives, others well-known liberals. Among the former are Drs. David J. Burrell, Leander S. Keyser and William B. Riley (mentioned in the order in which they occur in the book). But the liberals predominate so far as numbers go; they are Drs. Samuel P. Cadman, Harry E. Fosdick, Newell Dwight Hillis, Charles E. Jefferson, Bishop Francis J. McConnell, William P. Merrill and Cornelius Woelfkin. Several others are

not mentioned because their position is not well defined.

It would be a delight to give the sermon unstinted commendation, if that could be done conscientiously. So far as regards the three conservative sermons, we will not call them great sermons, but will simply say that in every sentence they ring true to Christ and the Word of God. The sermons of the liberals are marked by many true and eloquent statements, sometimes (as in the case of Hillis) in a grandiose style, but at many places they are marred by side-remarks and ungenerous flings at creeds, formal statements of religious truth, and scientific theology, all of which are gratuitous and many of which are caricaturistic. Take Dr. Woelfkin's sermon on "Religion." All evangelical Christians will agree to his definition that true religion is the assured consciousness of God in the soul mediated through Jesus Christ, but they would leave out all the ungenerous flings at orthodoxy. Several of the liberals also make a wrong homiletical use of the texts they have selected. This is especially true of Fosdick and Merrill.

It would not be fair to omit the names of the other preachers who have contributed characteristic sermons to the volume: Bishop William A. Quayle, and Drs. Frederick F. Shannon and John Timothy Stone. It may be added that all the sermons are worth reading, and contain many uplifting truths, and therefore we commend the book to the discriminating readers of this journal. The writer cannot remember having contributed his sermon to the collection, and if he did, he was not aware that the book was to be of so promiscuous a character.

Christianity at the Crossroads. By Carlyle B. Haynes. Southern Publishing Association, Nashville, Tenn.; Atlanta, Ga.; Fort Worth, Tex. Price 25 cents postpaid.

This book is not to be confused with Dr. E. Y. Mullins' book of the same title, which was reviewed in the September number of this journal. The present volume is very good indeed. It is just possible that at times it is a little too assertive, while a few arguments, especially that on evolution, might have been elaborated a little more; but when the author does lend himself to an argument, as he does in most cases, he carries conviction, and leaves no loopholes in his logic. He is especially strong on the deity of Christ, His virgin birth, His atonement for sin, and His resurrection from the dead. He draws a striking contrast between the doctrines of the dismembering

Biblical critics and the full-orbed truth of revelation, and every time the score is in favor of the Biblical doctrine. The book is worthy of study, and is a decided contribution to our growing apologetic literature.

One Thousand Best Bible Verses: With Practical Helps for Memorizing Them. By J. B. Smith, D.D. The Bible Institute Colportage Association, 826 N. LaSalle Street, Chicago, Ill. Price 50 cents.

When Drs. James H. Gray and W. H. Griffith Thomas give their endorsement to a book, you may depend on its being a good one. Both of them have written introductions to this book. We are glad to add our commendation. It is a most useful volume. The choicest passages of the Bible are here gathered, and are arranged in the order of the books of the Bible. Thus the chronological order will aid the memory. Brevity and simplicity also govern the choice of the selections. What a rich treasury of truth and experience one would have who should be able to carry all these precious verses of Holy Writ in his mind and heart! The verses are printed on the pages in such a form as also to aid the memory. The last pages of the book contain a "tabulation of like references," so that the reader can correlate the teaching of the Bible on certain fundamental truths.

The Christ of the Bible. By Rev. R. A. Torrey, D.D. George H. Doran Company, New York. Price \$1.50 net.

One reads a stalwart book like this with keen pleasure; also with much uplift to one's faith. The beauty and depth of the plan of redemption through Jesus Christ impress one more and more powerfully as one reads this rich collation of Scripture testimony to the fullness and all-sidedness of His love and character. It is not a small and trivial affair—this holy religion of Christ; it is full and free; it gathers up and correlates all phases of the truth. Dr. Torrey has a special gift for collecting Biblical passages on any great doctrine, and then showing it forth in all its plenary force and comprehensiveness.

In the first chapter he proves from the Bible the absolute deity of our Lord. We hesitated somewhat at the second chapter, which shows that there is a sense in which the Son, even in respect to His deity, is subordinate to the Father, for we have always been afraid of admitting any kind of "subordination" doctrine in respect to the Trinity; but Dr. Torrey shows that Christ is fully equal to the Father in nature, glory, power

and all other attributes, and is subordinate only in position and office work. There do, we admit, seem to be some passages of Scripture which teach a kind of subordinationism. We do not think that such a passage as, "My Father is greater than I," is relevant, for that was said while Christ was in the state of humiliation; and, of course, during that state Christ was completely subject to the Father. But it is evident that such passages as I Cor. 15:24, 27, 28 and 11:3 cannot be explained in that way.

Dr. Torrey stands just as firmly for the true humanity of Christ as he does for His real deity. He will not tolerate any kind of Docetism. On the doctrine of the atonement he makes his argument from Scripture irrefutable, even if he does not try to go into the philosophy of it. We are truly glad for his chapter on the ascension of Christ, for today modernism neglects that doctrine even more than it does the doctrines of the atonement and the resurrection. There is much said in the Bible about Christ's present state of exaltation, and it is well that our author has collated and correlated the several passages. This is a most refreshing book—polemical in places, but not more so than the times demand.

The Divine Inspiration of the Bible. By W. E. Vine, M.A. Pickering and Inglis, 14 Paternoster Row, London, England. Price 2s. 6d.; 95 cents.

More and more the cause of evangelical religion is forging ahead. This is true in England as it is in this country. The "assured results" of the dismembering Biblical criticism and the modernistic theologizing are becoming less and less "assured." Many capable upholders of the faith are constantly stepping into the arena. The author of this book, we are happy to say, is one of them. He has written a number of effective books in the past, and thus is a practiced writer and debater. We do not know a better recent book in defense of the plenary inspiration of the Bible than this one. The author holds to the doctrine of verbal inspiration, but not of mechanical dictation. In every case the Holy Spirit saw to it that the thoughts of God were properly expressed in words, for without words they could not have been given to men; yet in all cases God had respect to the personality of the writer whom He selected for a particular part of the Biblical canon. This accounts for the great diversity of style in the Bible, and yet insures its perfect reliability and authority. The last chapter of the book answers a number of objections to the

doctrine of plenary inspiration, and does so in a most capable way. Mr. Vine's book is one of the best and most powerfully argued works on the subject that has yet come to our notice, and we rejoice that God has raised him up for this crucial time.

The Christian Way of Life. By Charles Calvert Ellis, Ph.D. The Elgin Press, Elgin, Ill.

How to live the best and highest Christian life is perhaps the most vital question of all. People cannot all be great scholars and investigators, but all can be good Christians if they will. Dr. Ellis shows how this may be done. He begins right. First, you must be born again, must have the new life of Christ implanted within you by regeneration, and then you must make use of all the means at your command to strengthen and advance that life. Or, to put it otherwise, having received the first principles of the spiritual life, you should grow, grow in grace and in the knowledge of Christ. Dr. Ellis is well equipped for writing this book of wholesome and kindly counsel to all people, and especially the young. He is the vice-president of Juniata College, and hence has constant contact with young people. He also furnishes every week for *The Sunday School Times* the suggestive and helpful section on the lesson entitled "This Week's Teaching Principle." No one can read this book and follow its directions without having his spiritual life greatly deepened and enriched.

Sunday Observance, or S'nai Seventh-Day Sabbath Keeping. By C. E. Putnam. The Bible Institute Colportage Association, Chicago. Price, 25 cents.

Whatever Mr. Putnam writes is well written. He deals with apologetic themes, and is known as a strong defender of the faith against modernists and infidels. He also stands four-square for the principles of grace. He does not believe that we are longer under the old covenant, but under the covenant of grace through the redemptive work of Christ. On the title-page he asks the question, "Are Pauline Christians under grace, Sinai-law, or both?" His answer is, they are entirely under grace. Therefore Christians today should not observe the old legal Sabbath of the Jews, but should observe the resurrection day of our Lord, who thereby completed His triumph over sin, death and Satan, and brought in the true life of His kingdom. The old law was good for its time, and was divinely given, and therefore should be studied with intentness

in order that we may understand God's progressive revelation; but it no longer dominates the Christian, who is saved solely by grace and walks according to the new covenant. Mr. Putnam argues the question with much ability and convincing force.

Additional Book Notes

The Biola Book Room, 536-558 South Hope Street, Los Angeles, Cal., has published an interesting and valuable booklet by Rev. Vernon L. Shontz, Baptist pastor in Williamsport, Pa. Its title is, "What the Church has a Right to Expect of its Ministers." Mr. Shontz does not minimize his subject; the congregation has a right to expect much from its ministers. The essential things are helpfully set forth. There are, however, no extravagant statements. The book will prove very stimulating to pastors. It will also help church members. Price 15 cents.

One of the strongest arguments we have yet seen is a leaflet entitled, "Evolution versus Facts," by Dr. George Boddie. It was first read before a conference of ministers, and its publication was requested by some of them on account of its scientific and religious value. It adds lists of books on evolution, both pro and con. Order of Philadelphia School of the Bible, 1721-23 Spring Garden Street, Philadelphia, Pa.

Send to the Sunday School Times Company, Philadelphia, Pa., for Dr. I. M. Halderman's booklet, "Why Are we to Believe the Bible is Inspired," and see how many valid reasons can be adduced for faith in the old Book. The price is 4 cents each; 40 cents per dozen.

"The Menace of Modernism on Mission Fields" is an expose that makes one sad. The author, Dr. J. R. Straton, does not write this pamphlet out of love for controversy, but out of the impulse of an aroused conscience. He proves beyond a doubt that the Foreign Mission Board of the Baptist Church and its present leaders should be examined. If they are honest men, and are sure they stand on true and solid ground, they will welcome such an investigation. That is always the way with people who know themselves to be innocent when charges are made against them. As soon as people try to evade an investigation, it is a sign that there is "something wrong in Denmark." Send 25 cents to the Religious Literature Department, 123 West 27th Street, New York City.

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